

# Signs

OF THE TIMES

AUGUST,  
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**GUARDING OUR CHILDREN'S HEARTS**

Kelsey Garman

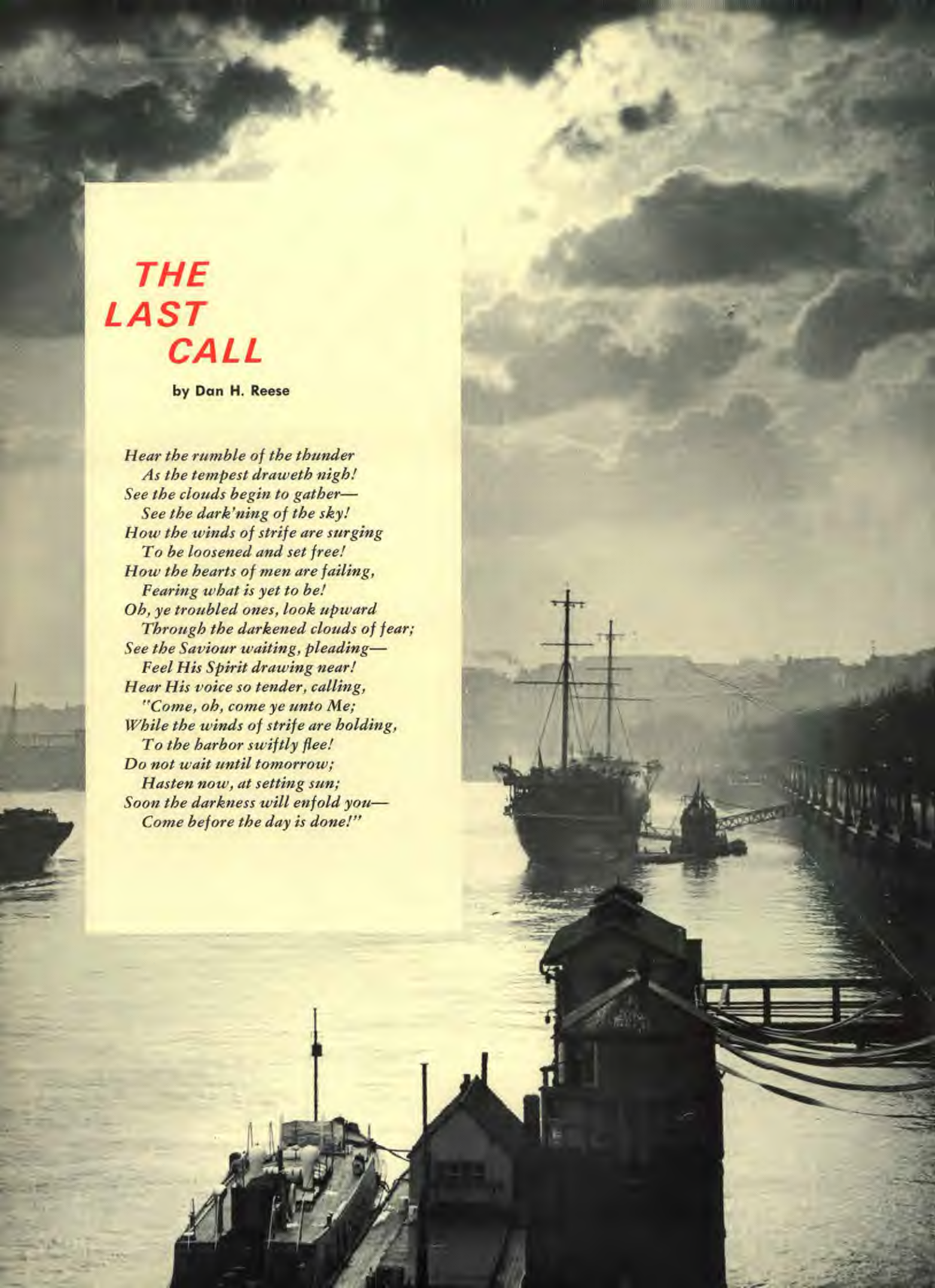
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# THE LAST CALL

by Dan H. Reese

*Hear the rumble of the thunder  
As the tempest draweth nigh!  
See the clouds begin to gather—  
See the dark'ning of the sky!  
How the winds of strife are surging  
To be loosened and set free!  
How the hearts of men are failing,  
Fearing what is yet to be!  
Oh, ye troubled ones, look upward  
Through the darkened clouds of fear;  
See the Saviour waiting, pleading—  
Feel His Spirit drawing near!  
Hear His voice so tender, calling,  
"Come, oh, come ye unto Me;  
While the winds of strife are holding,  
To the harbor swiftly flee!  
Do not wait until tomorrow;  
Hasten now, at setting sun;  
Soon the darkness will enfold you—  
Come before the day is done!"*





## In This Issue...

Most people want to bring up their children to be kind, truthful, and honest, but many are at a loss how to accomplish this noble purpose in face of the flood tide of evil which surges around young people today. Confronting them constantly are evil literature and TV programs and movies that portray violence and sin. There is a way, however, in which parents can help, if they will take the time and trouble to do so. In "Guarding Our Children's Hearts" Kelsey Garman tells of the incalculable good resulting from Christian storytelling. See page 7.

In "Winged Wonders," on page 10, Harold W. Clark continues his inspiring studies on evidence in favor of the creation story. Here he tells of the amazing features and habits of small birds and how they declare the wisdom and power of the Creator.

Many Christian preachers claim that Christ did away with the Ten Commandments; that these ancient laws are no longer binding on Christians—or anybody. On page 12 Edward Heppenstall, of Andrews University, takes an opposite view. See "Does Gospel Nullify Law?"

There is a persistent belief, particularly among religious people, that somewhere amid this "evil and adulterous generation" there is a group which may properly be described as "God's people." If so, where are they? How can they be identified? See "God's People," on page 18, another selection from the editor's latest book, *Good News for You*.

"Undervalued Treasures," on page 29, comes to us from the pen of Dennis S. Porter, assistant librarian of the famous Bodleian Library, Oxford. He shows how rich fortunes are often lightly esteemed.

Looking forward to our September issue, we are happy to announce the following excellent contributions: "Challenge Your Teen-agers!" by Lois Christian Randolph, "Designed for Flight" by Harold W. Clark, "Why Did Jesus Have to Die?" by A. Graham Maxwell, "Coup That Failed" by T. R. Torkelson, "What the Sabbath Means to Me" by Norval F. Pease, "Keeping Alive After 65" by Clifford R. Anderson, "Everything Coming Loose!" by Theodore Carcich, and "Christ on His Way" by the Editor.

# SIGNS

## OF THE TIMES

### The World's Prophetic Monthly

A Magazine of Christian Living, Presenting  
the Bible as the Word of God and Jesus  
Christ as Man's Redeemer and Coming King

EDITOR . . . . ARTHUR S. MAXWELL

ART DIRECTOR . . . . Howard C. Larkin

LAYOUT ARTIST . . . . Paul B. Ricchiuti

CIRCULATION MANAGER . . . . A. R. Mazat

INTERNATIONAL CORRESPONDENTS: Karl Abrahamsen,  
Norway; W. L. Emmerson, England; D. L. Michael, Canada;  
R. C. Piper, Australia; Daniel R. Guild, Singapore.

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## CONTENTS

### EDITORIALS

Startling Proposal . . . . .	5
Marvels to Come . . . . .	6
Journey's End . . . . .	6

### ARTICLES

Guarding Our Children's Hearts . . . . .	Kelsey Garman	7
Winged Wonders . . . . .	Harold W. Clark	10
Does Gospel Nullify Law? . . . . .	Edward Heppenstall	12
Is Conscience a Safe Guide? . . . . .	John Lewis Shuler	15
Is Faith Dying Out? . . . . .	Raymond H. Libby	16
God's People . . . . .	Arthur S. Maxwell	18
A Priest Finds Christ . . . . .	Bartholomew F. Brewer	22
Dog Bites and Rabies . . . . .	Clifford R. Anderson, M.D.	26
Undervalued Treasures . . . . .	Dennis S. Porter	29
When God says, "Come!" . . . . .	Carolyn Stuyvesant	34

### POEMS

The Last Call . . . . .	Dan H. Reese	2
Building With Words . . . . .	Della Adams Leitner	13

### REGULAR FEATURES

Our World Today . . . . .		4
Test Your "Word" Power . . . . .	Richard H. Utt	23
Signs Counsel Corner . . . . .	William A. Fagal	24
Your Health Questions Answered . . . . .	Clifford R. Anderson, M.D.	28
Your Bible Questions Answered . . . . .	Charles D. Utt	32

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### Church Leadership in Guinea

President Sekou Toure, in a broadcast commemorating the tenth anniversary of the first Guinean government, renewed his demand for the "total Africanization" of Roman Catholic and Protestant churches in the West African country. "All the countries of Europe, America, and Asia have claimed and obtained from the top leadership of Christendom the promotion of their nationals alone to the leading offices in their church," Mr. Toure said. "So why be surprised that Africa, or at least for the moment the Republic of Guinea, should act in the same way?"

### Spain's Religious Freedom Law

The final text of Spain's religious freedom law has emerged virtually intact with the approval of a committee of the Cortes (parliament). Non-Catholic church buildings may now have signs labeling them as churches and giving the hours of services, and non-Catholics will now be allotted their own areas for the burial of the dead in local cemeteries. Civil, or non-Catholic, marriages will be permitted again, as they were under the monarchy and the republic. Those serving with the armed forces will not be obliged to attend religious functions at variance with their beliefs. And all offices below that of head of state are open to Spaniards of any religious belief. On the subject of "proselytism," the law says: "Religious freedom protects the right of individuals and confessional bodies authorized by law, which are legally recognized, not to be hindered in teaching, either by word of mouth or in writing, their faith, within the limits laid down in the articles of this law."

### British Methodists Dissent

British Methodist critics of plans for uniting the denomination with the Church of England are planning the formation of a "continuing Methodist Church." A call to prepare for "a crisis" was made by the National Liaison Committee, formed in 1965 by Methodists who seek unity but are in general dissent from the Anglican-Methodist unity proposals now being discussed. "We are aware that such a course would involve legal questions," said its secretary, the Rev. Kenneth MacKenzie, "and of course we

shall seek advice, but . . . we would hope to preserve and extend the Methodist witness to divine truth, subject always to continuing reformation by God's Word, to strengthen the bonds that bind us to Methodists throughout the world, to seek for closer unity with other Reformed confessions, and to engage in discussion with all with the purpose of coming to a common understanding of the truth of God's Holy Word."

### Bible Study in Portugal

Thirty-nine Jehovah's Witnesses, many of them women, have been jailed in Portugal for holding a Bible-study meeting in a private home. The accusation against them said they were guilty of a "crime against the security of the state, of instigation to collective disobedience." Although the public prosecutor produced no witnesses to support the charges during the trial, the defendants were sentenced to prison terms varying from five and a half months to one and a half years, assessed court costs of \$35 each, and fined varying sums from \$47 to \$170.

### Italian "Ecumenical" Bible

A new Bible in Italian, the result of collaboration among Catholic, Orthodox, Protestant, and Jewish scholars, will be published this year. The Mondadori publishing firm of Milan made the announcement recently. The translation of each book of the Bible will be preceded by a historical and literary introduction and accompanied by a set of brief notes. The book will contain both an imprimatur, or approval, of Catholic officials, and a "document of consent" of Orthodox, Protestant, and Jewish authorities.

### Catholic Growth in the United States

Roman Catholics—46,864,910 men, women, and children—now constitute 23.6 percent of the total population of the United States, according to The Official Catholic Directory for 1967, published by P. J. Kenedy & Sons. This figure includes approximately 2,000,000 Catholics reported by the Military Ordinariate. The total Catholic population showed a ten-year increase of 12,301,059, or 35.6 percent over the 34,563,851 in 1957.

### Bibles for the World

The American Bible Society cooperated in the distribution of 87.4 million copies of the Scriptures throughout the world during 1966. In the United States the distribution of Bibles increased by 50 percent, totaling 38,981,620 Bibles, Testaments, portions, and selections, an increase of 13.6 million over the previous year's 25,341,912 copies.

### Equity for Australian Aborigines

The Australian Council of Churches urged a "yes" vote in a federal referendum aimed at improving the status of the Australian aborigines. The proposition seeks to delete from the national constitution clauses preventing aborigines from being counted in the census and forbidding federal legislation covering their special needs. The council urged all Christians to treat the referendum as an opportunity to demonstrate their desire that discrimination against the aborigines be removed from every part of Australia's national life.





Soldiers and firemen are surrounded by oil from the stricken tanker "Torrey Canyon" as they try to contain the slick before it moves into Porthleven Harbor.



UNITED PRESS INTERNATIONAL

United States' newest nuclear submarine, the U.S.S. "Sturgeon," was accepted by the U.S. Navy in commissioning ceremonies last March.

## THE FLIGHT OF TIME



### STARTLING PROPOSAL

Many times in these columns we have commented on the passionate desire on the part of many Protestant leaders for reunion of the churches. We have also remarked that the greater the stress on unity the less emphasis there is on doctrine; in other words that unity of organization seems to be of far more importance than truth. Christians may now believe almost anything just so long as they are "united."

We have also had the temerity to suggest that the Protestant champions of union-at-any-cost will not be satisfied with linking Anglicans with Methodists, Presbyterians, Lutherans, and Disciples; but that in time they will go further and seek reunion with the Roman Catholic Church.

This has been hotly denied. They would never go that far, they have said; the gulf is too wide, the differences of belief too great.

But time has changed things, and not much time at that. On Sunday, June 4, in the same Grace Cathedral, San Francisco, where only a few months ago the Rev. Carson Blake called for immediate reunion of the Anglican, Methodist, and Presbyterian churches, Bishop Meyers called upon all Protestants to acknowledge the pope as first pastor in Christendom.

"We Anglican and Protestant Christians," he said, "ought to reexamine our relationship to the Holy See as the chief spokesman for the Christian community in the world. . . . We should, I for one believe, acknowledge him as the chief pastor of the Christian family. . . . We need a chief pastor. . . . We need a holy father. . . . We today may no longer even think of the reunion of Christendom without the papacy."

This is a clear appeal for Protestant recognition of the "primacy of Peter," regardless of history and without con-

cern about the basic beliefs and teachings of the Roman Church.

No wonder a shock wave ran through the religious world the morning after! Most Catholics were as stunned as Protestants at the proposal.

Admittedly, Dr. Meyers' statement is merely a suggestion. It was no doubt made as a sort of trial balloon, to see how the idea would be received and to test the strength of the opposition. But the fact that it was made at all is enormously significant.

For one thing it shows how far the advocates of Christian unity are prepared to go. It doesn't matter to them that the pope still stands for doctrines which Protestants long since rejected, such as the real presence, papal infallibility, the assumption of Mary, the worship of saints, purgatory, et cetera. No matter what the pope believes, they say, he should still be recognized as the head of Christendom.

While we rejoice in the new spirit of fellowship that has come about between Protestants and Catholics since Vatican II, we think it would be wiser that some of these vital matters should be ironed out in the light of Bible teaching before such a fateful step as that suggested by Bishop Meyers is given serious consideration. To recognize Pope Paul VI as the virtual head of the Protestant churches while he is still a million theological miles from Protestant beliefs would seem to be going a bit too far and might well create more dissension than it eliminates.

The full significance of Bishop Meyers' suggestion, however, can only be measured in the light of Bible prophecy, which suggests that in the very last days there will come about a reunion of Christendom under the leadership of a new and modernized papacy, such as now seems in process of development. The whole world, says Scripture, will go after it "in wondering admiration." Revelation 13:3. N.E.B.



That's where we are today. Bishop Meyers has merely made the truth a little plainer. Step by step we are moving toward history's final climax. Surely the end is near, "even at the doors."

A. S. M.

## MARVELS TO COME

One of the best known of newspaper columnists, Sylvia Porter, often calls attention to developments of great public importance. Recently she wrote about the astonishing revolution in telephoning that is likely to happen in the near future.

"Within the next five years," she wrote on April 27, "Americans in selected large cities will be able to dial direct to London or Paris—and later to almost any country in the world. Already you can dial direct to Canada, the U.S. Virgin Islands, and certain parts of Mexico.

"Within this period too, at least several large U.S. corporations probably will be equipped with see-as-you-talk 'Picturephones' now being tested by Union Carbide Corporation in New York and Chicago. Picturephones will enable personnel officers to interview possible future recruits on distant campuses, permit salesmen to show their wares in other cities, help executives to hold 'face-to-face' telephone meetings with other executives across the country.

"Picturephone centers already exist in New York City, Washington, and Chicago, and you can place a picture call today to a friend waiting at a center in any of the three cities. . . .

"Also within the next few years you will be able to call anywhere in the United States via a portable, lineless telephone—say, from a golf green or a political convention floor. In July actual tests will begin on such a device in Boston and in Phoenix, Arizona, to explore its potential uses and expose its bugs. When the new high-speed trains go into operation between New York and Washington next fall, thirty parlor and snack cars will have lineless coin telephones."

These are but a few of the innovations now being tested by the Bell Telephone System. They underscore "how huge are the strides being made in the whole field of telephone communications and how rapidly telephones are erasing enormous distances between cities, countries, and continents."

Soon there will be 100 million telephones in the United States—one for every two Americans. "This year we will make more than five billion long-distance phone calls against only two billion in 1955, and ten million of them will be overseas calls."

All this, of course, fits in with a prophetic pattern. In the last days, the Bible tells us, knowledge will increase and men run "to and fro." Daniel 12:4. Also as time runs out the "gospel of the kingdom" shall be made known "in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

Without a prodigious increase of knowledge the worldwide proclamation of the gospel would be impossible, especially with the current population explosion. Mechanical aids such as the telephone, telegraph, radio, TV, and communication satellites have become essential to swift, universal communication.

Beyond question God is behind all these marvelous inventions. By them He is making possible the fulfillment of His word.

Incredibly difficult as the task of world evangelism may seem, God is equal to it. He still moves in mysterious ways His wonders to perform. Today He is doing just that. We may be sure that by one means or another He will keep to His plan, and His word will come true. Even the humble telephone will help hasten the completion of His program for mankind.

A. S. M.

## JOURNEY'S END

It was one of the great achievements of the twentieth century, like Lindbergh's crossing of the Atlantic forty years ago. Nobody had done it single-handed before. With only one landfall for repairs, Sir Francis Chichester sailed around the world in a fifty-three-foot, two-masted ketch in only nine months.

Some say he couldn't help but succeed for he has the salty blood of Sir Walter Raleigh in his veins. He is also related to Sir Francis Drake and possibly, says Debre's Peerage, to that other great pioneer seadog, Sir Richard Grenville. With such a background, how could he fail?

At sixty-six years of age this grand old man of the sea put the younger generation of "mods" and "hippies" to shame. Gallantly he braved the roaring billows of the Pacific, the Atlantic, the Indian Ocean, even the wild waters of Magellan Straits at the tip of South America. Undismayed by perils that would have daunted a man of lesser caliber, he sailed at last into Plymouth harbor, England, to a tumultuous welcome from tens of thousands of his countrymen who saw in his amazing accomplishment a symbol of their dreams.

Hundreds of little boats put out to escort *Gipsy Moth IV* to the berth that was awaiting it. People stood on every vantage point waving and cheering. Flags were everywhere. So were newsmen, over a thousand strong. Dignitaries from every part of Britain eagerly awaited the hero's return.

Afterward came London's welcome, a celebration such as the old city had not seen in many a long day.

Crowning all was the reception by the Queen. In her hand was a sword, the very one which her forbear Queen Elizabeth I had given to Sir Francis Drake. With it she knighted Sir Francis Chichester, to the delight of her kingdom and commonwealth.

Few are privileged to receive so great a reward for their accomplishments. Many discover that their best achievements are ignored and receive no acclaim from anybody.

Not so with the faithful Christian however. No matter what he may endure throughout his lifetime he is assured of a glorious welcome at journey's end. Louder far than the cheers that greeted Chichester will be the joyous cries of the angels, "Myriads upon myriads . . . , thousands upon thousands" (Revelation 5:12, N.E.B.), who will greet his arrival in his heavenly home.

Best of all will be his presentation to the King, who will have no sword in His hand; only a gracious smile on His face and those unforgettable words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." Matthew 25:21.

A. S. M.





ROBERTS

*How to Counteract the Effects of Evil Literature ————— Incalculable Good of Christian Storytelling*

## GUARDING OUR CHILDREN'S HEARTS

by Kelsey Garman

Smut peddlers gross two billion dollars annually in America. Two thirds of this salacious literature falls into the hands of teen-agers. That's a staggering \$45 for each of America's 30 million teen-agers. Paralleling this rising tide of obscenity is an alarming increase in teen-age crime.

Psychiatrists, educators, religious leaders, legislators, doctors, and law-enforcement officers all agree that there is a direct relationship between what these teen-agers read and the crimes they commit. Dr. William P. Riley, member

of the citizens antipornography commission of New York City, says, "That what an immature person reads, sees, ponders, and absorbs affects his character and hence his behavior, is so obvious that it is not open to question."

After the investigation of pornography by the United States Senate committee in 1956, the committee's chairman, the late Senator Estes Kefauver, had this to say: "The impulses that spur young people to sex crimes are unquestionably intensified by reading obscene periodicals."

It is clear that this rash of immoral behavior among teen-agers springs from character weakened by the influence of lewd literature. The most obvious answer is to shut off this flow of filth. But how? By bans and boycotts? By legislation? By stricter postal regulations? All sincere efforts on both the national and local levels deserve our support.

But perhaps the real answer is to be found elsewhere. Jesus strikes at the very heart of the matter when He says, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, blasphemies." Matthew 15:



19. If these things are spawned in the heart, then we ought to guard the hearts of our children against every degrading influence. The writer of Proverbs says, "Keep thy heart with all diligence; for out of it are the issues of life." Proverbs 4:23. A positive way of approaching this problem is suggested by Paul: "Be not overcome of evil, but overcome evil with good." Romans 12:21. Clearly the best solution is to instill in our children ideals and standards that will guide them away from the cheap and obscene.

With young children one of the best ways of doing this is by storytelling. Stories are the natural means of gaining access to children's hearts. Children hunger for stories. They are the natural food of immature minds. If this hunger is left unsatisfied, the children may become easy prey to the smut peddler lurking around playgrounds.

Storytelling was not just a way our forefathers had of filling a dull evening. For them storytelling was the chief method of entertainment, teaching, and character building. Edward Porter St. John says, "The origin of storytelling was in the teaching impulse."—*Stories and Storytelling*. The story around the family fire was man's earliest educational curriculum. For many generations it was his only curriculum.

Storytelling is a natural method for teaching children because it is tuned to their spontaneous interest. Walter L. Hervey asks, "The child's thirst for stories—has it no significance, and does it not lay a responsibility upon us?"

Stories have a subtle, almost magical, influence. Jochebed told her young son, Moses, the stories of God's dealings with Abraham, Isaac, Jacob, and Joseph. As he grew older, Moses was known as the son of Pharaoh's daughter. He lived in the king's palace and was learned in all the wisdom of the Egyptians; but the stories he had heard at his mother's knee had done their work. At age forty he scorned the treasures of Egypt to become the leader of his people. The world has not been the same since.

A wandering bard entered the courts of Philip of Macedon and told thirteen-year-old Alexander stories which implanted in him a desire for conquest. Before he was thirty Alexander had conquered the world.

Jesus was a great storyteller. His stories have influenced the world for good more than all the books on theology ever written.

Sensing this great power of stories, G. Stanley Hall, a leading educator of a generation ago, wrote, "Let me tell the stories and I care not who writes the textbooks."

Stories open children's hearts to the truth and make learning enjoyable. Stories do not thrust the truth on children. Each child is allowed to discover it for himself. In this way it becomes the child's personal possession. A story does not require an explanation. The meaning is so woven into

the story that it is a part of it. It can't be wrung from the story like water from a rag.

Storytelling appeals to the emotions. The heart must be touched before the mind can be moved. The ancient Pueblos understood this. Every command given to a Pueblo child was followed by a story. The story gave a dramatic description of how the command was to be carried out and what the result would be to the child.

Children may accept principles quickly, but they must also learn to apply these principles to life situations. Stories teach them to do this. Children do more than enjoy stories. They get involved in them. They identify with the characters in the story. The experiences of the characters become those of the children. They respond emotionally as if they were having the experiences themselves. This broadens the child's moral experience beyond the borders of actual experience.

Bible stories give us pictures of the experiences of men and women facing and overcoming doubt, fear, temptation, and trial as we must do. They are full of vigor, courage, and faith. Children learn to judge situations and characters. This is the stuff out of which the child builds his values, ideals, and attitudes which become the foundations of character.

But children will react to smutty stories in the same way that they react to a beautiful Bible story. If their hunger for stories is fed by smut, it will be from this that they build their character. It is our task to give the children good character-building stories at an early age. This will lay the foundations of character before the child becomes the target of smut peddlers.

When the truths of God are deeply implanted in the heart, they become a barrier against evil influence. David said, "The law of his God is in his heart; none of his steps shall slide." Psalm 37:31. He also added, "Thy Word have I hid in mine heart, that I might not sin against Thee." Psalm 119:11.

A story is distilled life. God's law of sowing and reaping is sure, but we must often wait a lifetime to see it. The story speeds up the action. It compresses years into minutes and brings God's laws into clear focus so that it is easy for the child to understand. For instance, David reaped the harvest of his sin over a period of many years, and the connection between his sin and the events that followed years later might not be easy to make in real life. But the story can be told in a few minutes, and the law of sowing and reaping is easily seen.

God's unfailing law rewarded Joseph for his purity, but not before many years had passed. Again, the story condenses these years into minutes and makes the relationship between his character and his reward clear.





"Our first duty to a Bible story is to love it; its effect may be left to the divine artist," said Richard G. Moulton. The good effects brought about by the divine artist are many. The stories of the Bible are unsurpassed in beauty. The stories of Joseph and his brothers, the friendship of David and Jonathan, the romantic story of Ruth and Naomi, and the dramatic story of Esther—they are all unrivaled in beauty and form.

Old Testament stories are especially appealing to children. They were originally written in Hebrew. They have retained much of their concreteness even in translation. Most children are delighted by these stories.

Bible stories give children a love for the Bible. When a child enjoys stories which he knows can be found in the Bible, he will want to read them for himself. Children will appreciate good literature if they are exposed to it. When children develop a sense of wanting to hear the good and the beautiful, they will instinctively avoid the cheap and the vulgar.

Bible stories build cultural backgrounds by bringing children in contact with many lands and many times. They touch the great cultures of history—Egyptian, Hebrew, Babylonian, Greek, and Roman. They span many centuries. They are about all kinds of people—kings and paupers, shepherds and merchants, criminals and prophets—the whole gamut of society.

Stories broaden children's horizons, deepen their understanding, and stimulate their thinking. Through stories children can rip away limitations and enter a wide realm of experience forbidden to them by reality. A story stimulates the child's imagination, quickens his sympathy for others, and gently stretches his capacity for feeling joy, pain, and pleasure. He is led to something beyond his own life. Exciting new possibilities of life open for him.

The home is the natural place for storytelling. Stories originated around Mother's skirts and the family fire.

Storytelling thrives in a comfortable homey atmosphere.

Storytelling creates a wholesome relationship between parents and children. Sharing stories will open the way for other sharing experiences. Children love stories, and they will love parents who tell stories.

In storytelling, parents share more than a story. Children grasp more than is said. They gather with the story the parent's whole philosophy of life. If parents love and enjoy the stories, so will the children. If parents have a deep spiritual life, the children will feel it through the stories. So storytelling is more than a way for parents to share truths with the children; it is also a way for them to share their love of these truths. This strikes right at the heart of every parent's responsibility.

Many parents feel that they can't tell a story. It is true that storytelling is an art like singing. But not only great artists sing. Many are blessed by listening to singers of ordinary talent. Any parent can learn to tell stories that will delight the children.

There are rules to follow in storytelling. They ought to be learned. But more important than knowing how to tell a story is having a story to tell. If the parent is full of the story, full of love for the Bible, for Christ, and for the children, the story will overflow.

The writer of Proverbs, seeing the perils of bringing up children in an evil age, urged, "Train up a child in the way he should go, and when he is old he will not depart from it." Proverbs 22:6. At no time has this admonition been more needed than today. And in no way can it be better obeyed than by returning to old-fashioned storytelling around the family fire.

[END]

Note.—Some excellent character-building stories are advertised on page 36 of this issue. For additional information regarding the ten-volume set of *The Bible Story* and other choice books for children, write Pacific Press Publishing Association, 1350 Villa Street, Mountain View, California 94040. Please mention the *Signs*.



# WINGED WONDERS

by Harold  
W. Clark

Professor Emeritus of Biology  
Pacific Union College

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## *Amazing Features and Habits of Small Birds Declare the Wisdom and Power of the Creator*

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"How would you like to go out tonight to see the shearwaters come in?"

My son-in-law, Charles Hanson, was speaking. He was president of the Hawaii Audubon Society at the time Mrs. Clark and I were visiting the islands. Each month he conducted a field trip for members of the society, and I was invited to join.

"Certainly," I replied, not knowing just what I was in for. The name, shearwater, meant little to me, although I had read something about this remarkable little bird.

About four o'clock we started off for the windward side of the island of Oahu and drove to the beach at the little town of Kailua. There we hired a boatman to take us across the bay about a mile to a low rocky island. Several other Audubon Society members joined us.

The island is formed of broken volcanic rock, with many holes in the rock. In places sand has blown onto the rock, making a soil in which grass and low shrubs grow. Down in the holes in the rock, we were told, are the nests of the shearwaters.

These birds are relatives of the petrels, and various species range in size from that of a swallow to twenty inches in length. The one that lives in Hawaii is the wedge-tailed shearwater, about the size of a robin. These birds nest in holes, either natural ones in the rocks, or holes they burrow into the soft earth. While one member of the pair broods on the eggs or cares for the young, the other spends the day at sea, flying for hours without resting, or dipping down to feed on small creatures floating on the surface of the water.

We found a spot sheltered from the trade wind that blows continually from the northeast and ate our lunches as the sun was going down. Then, as it began to get dark, we started to stroll across the island, watching for the birds to come in. Soon one of the party shouted: "Here they come." A moment later we saw the little birds lighting amid the grass and shrubbery all around us. They disappeared down their burrows, and we could hear the contented chuckles and murmurs as they were greeted by their mates. Then they busily regurgitated some of the food they had gathered, to feed the "stay-at-homes."

Why all this peculiar behavior? Perhaps we may get further light on it from noting an account by Franklin Russell in his book, *The Secret Islands*. He tells of visiting an island off the coast of Newfoundland, where Leach's petrel nests. This bird is related to the shearwaters, but is small, only about the size of a swallow. The outer rim of the island is rocky and is inhabited by thousands of gulls. The inner part is covered with small trees, spruces most likely, and everywhere among the trees the ground is literally honeycombed with burrows made by the petrels. Observers have noted that gulls will kill the small birds by the hundreds if they get a chance.

Russell landed on the island in time to explore it before dark, which in that northern latitude does not come until about ten or eleven o'clock in midsummer. He waited until almost midnight before any birds began to come in off the ocean. By that time the gulls were all quiet. Suddenly petrels appeared, seemingly

from nowhere, and the air was full of them. Soon the ground was so covered that he could not walk without stepping on them. They quickly crawled into their burrows, where the usual ritual of feeding went on. In half an hour or so all was still and remained so until the short night passed.

Next morning before it really got light, the little birds poured from their burrows and took off on their flight to the feeding grounds far out to sea.

And now comes the climax of the whole story. As it began to get light, Russell noticed one bird that had its foot caught in some grass. He reached down and released it, holding it in his hand a minute. Then it flew off and headed for the ocean.

As it passed over the rocky part of the island, the gulls below paid no attention to it. They were young ones who had not yet learned how to care for themselves. But as soon as it reached the open water, where adult gulls were everywhere, it was a different story. First, one rose to attack, and others, seeing what was going on, joined in the chase. The petrel twisted and turned to dodge its assailants, but in a moment it was so thickly surrounded by gulls that to escape in any direction it would have to pass through a phalanx of twenty or more ravenous gulls. All the time some of them were diving at it from above. Only by being able to maneuver more rapidly than the gulls did it manage to avoid being seized and swallowed whole.

The situation seemed hopeless, when a peculiar thing happened. As the flight passed over a group of puffins resting on the water, the whole mass rose at once. While puffins are not





LAMBERT, MONKMEYER

afraid of gulls, something stimulated them to fly. Instantly the petrel dashed into the midst of the flock, and was lost to the sight of the gulls, who immediately turned back. In another moment, when the petrel saw that its pursuers had disappeared, it left the flock of puffins, circled about to get its bearings, then dashed off to join its companions far out to sea.

Now this reveals some interesting points about the life of this interesting species of birds. How do they know that if they should come back in daylight, they might be killed by the gulls? Someone will say that it is a case of natural selection—that some that straggled in late survived and became the progenitors of future generations. But that does not make sense, for if some did survive, how could the knowledge that late arrival would be a means of safety ever get into the brains of the next generation? There are other mysteries, too, not so easy to solve. How can these tiny birds find their own burrows in pitch darkness? They must have extremely good night vision. Does it not appear evident that something more than mere accident is involved in these peculiar patterns of behavior?

We must now leave the seabirds, and look at a very common bird that everyone knows, the woodpecker. Nothing unusual about a woodpecker, you may say. But just wait and see what we can find out about him.

The beak is long, sharp, and heavy,

perfectly adapted to chipping wood. In fact, one of the largest, the pileated woodpecker, can pull off slabs of bark a foot or two across. But the heavy beak, while it might be said to be purely a casual feature, is associated with other striking features. The neck muscles are unusually strong, and the neck is long, making it possible to strike blows impossible for most birds.

Then, too, most birds, if they should strike as hard with their beaks as woodpeckers do, would find it hard on their brains. What a headache they would have! But the woodpecker is prepared for such eventualities by the presence just back of his beak of a mass of spongy bone that absorbs the shock. Certainly this could not have come about by chance.

When the hole has been drilled in a tree and the grub has been found, how is it to be gotten out? The tongue of the woodpecker is barbed on the end, so it will hold the grub easily. But to reach into the hole requires a long tongue. Where does he keep it when it is not in use? This is the most peculiar fact of all. The bones of the head are so arranged that a groove is formed, going along one side of the face and up over the back of the head. The tongue is held in this groove until needed, then muscles in the front of the mouth pull it out and force it into the hole to pick up the grub.

One more factor is involved in the woodpecker's preparation for his peculiar way of life. On his feet are two sets of toes, two toes in each set. One set points forward and the other backward, and each toe has a long, sharp, curved claw. Now there is only one use for these claws, and that is to grasp the bark. They do this like a double set of pincers. Even with this firm hold the bird would still be helpless except for one more peculiar feature. The tail feathers are unusually strong, ending in sharp spines that cling to the bark. So the feet and the tail form a tripod on which the woodpecker can sit while using his beak for a chisel to find his food or excavate his burrow for a nest. Certainly he is well equipped for his manner of life.

Now let us take a look at one more winged wonder, perhaps the most marvelous of all.

One morning I left my camp in the forest, at 6,000 feet elevation, to go out on a meadow to observe birds. It had been a cool night, and the dew was heavy. Beside the path was a growth of corn lily, a plant about four feet high, with large leaves. These leaves are about two feet long and three or four inches wide, and many of them turn out from the stalk and lie flat. They were covered with a thick layer of dew.

Suddenly I heard the hum of a hummingbird. Turning, I saw a beautiful green Anna hummingbird approach one of the corn lily leaves and then fly right through the dew on it, taking

(Continued on page 28)





HARRY ANDERSON, ARTIST; © F. P. P. A.

# Does Gospel Nullify Law?

*Did Christ Make the Ten Commandments Meaningless?*

by Edward Heppenstall

*Professor of Theology and Christian Philosophy, Andrews University*

The Scriptures everywhere insist that sinners are saved by grace alone; that the law has nothing to do with it.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Galatians 3:16, 21.

Many sincere Christians have concluded from such passages as this that the law and the gospel stand in opposition to each other, that the necessary consequence of salvation by grace is the abrogation of the law.

When considering the relationship of the law and the gospel, there are three possibilities:

First, we can preach obedience to the law apart from the gospel. We can transform the good news of Christ into the demand of a cold law. We can multiply requirements in order to seek merit before God.

Second, we can preach the gospel without law. We can tone down the will of God until the Christian faith is no more than a sentimental feeling in the heart, a religion without obligation to the commandments.

Third, we can show that the gospel and the law go hand in hand; that without obedience to the law we make a farce of the gospel itself.

Wrote the apostle Paul, "But now we are delivered from the law, . . . that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." "Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Romans 7:6, 7, 12, 13.

This chapter in Romans is one of the classic descriptions of the plight of men who come under the law's condemnation, from which there is no escape except through Jesus Christ. Two basic truths stand out: the law's condemnation of all sinners; and deliverance from condemnation only through Jesus Christ. Salvation is deliverance, not from obedience to the law, but from any appeal to the law for salvation. Such an appeal can bring only condemnation. Paul is not arguing that the Christian needs to escape from



# Building With Words

by Della Adams Leitner

Let us talk each day as we go our way  
Of life and love and joy.  
Oh, it gives a thrill our hearts to fill,  
As our time we thus employ.

Adventure waits and surprise elates  
To discover a kindred soul;  
New friends we find when our words are kind—  
A splendidly worthwhile goal.

Words bearing hope have a wonderful scope;  
They carry us far above  
All sordid things. Words give us wings  
To glimpse from the heights of love.

Oh, words have strength. May we learn at length  
To use them our lives to bless.  
They can breed despair, but with wisdom's care  
They create our happiness.

a strict adherence to the moral principles of the Decalogue.

The function of the law is to point out sin and thus lead men to the Saviour. The law reveals to the sinner that for which he is condemned: the transgression of the law of God. No other chapter in the Bible teaches more clearly how the law convicts the sinner. Paul here felt deeply its condemning power. Prior to his conviction by the Spirit, he said of himself: "Touching the righteousness which is in the law, blameless." Philippians 3:6. But when he came to understand and feel the spiritual nature of the law and its claims upon him, he saw himself a sinner in the light of it and cried out: "O wretched man that I am! who shall deliver me . . . ? I thank God through Jesus Christ our Lord." Romans 7:24, 25.

Transgression of the law and the consequent condemnation is no imaginary evil. Sin is perilous in the extreme. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ." Romans 6:23. Let a person discover that his heart is "deceitful above all things, and desperately wicked" (Jeremiah 17:9), that all the affections and desires of the heart have been corrupted by sin, and he will understand the true nature of the law's condemnation. He will cry out, as did Paul, for deliverance.

It is not easy to persuade men that, as sinners before God, they are under condemnation of the law. The problem in calling men to repent is that they do not understand the serious nature of their sin. Men want security and escape from guilt and judgment. They like to feel that a God of love will not get displeased with them over their sins. They prefer to find fault with the law, even to charge God with injustice. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Romans 8:7, 8.

Condemnation has its counterpart in the gospel. Justification by faith means deliverance from a previous state of the law's condemnation. The sinner's purpose in coming to Christ is deliverance from that judgment. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Verses 1, 2.

The law cannot save. It was never intended to. It can only convict and condemn. But in so doing it aims to bring the sinner to distrust all else but Christ for deliverance. Thus men need to know precisely what their true condition is in sin. The law does that. Men will not go to Christ for salvation unless they know they are lost. If we wish a man to go to see a physician, we must first convince him that he is sick. If he believes himself to be well, exhortations to see a doctor are futile. To be justified by Christ, men must experience deliverance from condemnation.

Consequently, when the law of God is denied its proper place in God's plan of salvation, man inevitably fails to understand the true condition of himself as a sinner and therefore is indifferent to his need of a Saviour. When men believe that salvation is something wholly apart from the law and that the gospel nullifies law, they have departed

from the truth of the Word of God. The law is the means, not the end. If men preach obedience to law as an end in itself, we have legalism. Men will then rest their hopes in self-righteousness, in the virtue of their own good works. But once men come to feel the law's power of condemnation of all sin and transgression according to the Scriptures, they will turn to God for salvation.

## *The Gospel Establishes the Law*

"Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31. When the gospel is preached apart from law, the obligation to obey the commandments is easily denied. It is possible to press for man's response to live by faith alone until the law of God has been explained away. This is one of the chief causes of decay of a genuine Biblical faith and experience.

We have today a conscienceless Christianity. All over the world the law of God is being silenced. People are being fed a gospel that has little or no appeal to obedience to the law. Men are led to believe that God is too loving to reject them because of their transgressions. One of the most frightening perils of our time is the spread of the climate of compromise with sin and moral standards.

The gospel is the power of God unto *salvation*—Not simply to forgive sin but also to write the law on the heart. The atoning work of Christ is the complete answer to the sin problem. Salvation by grace does not permit



continuance in sin and transgression of the law. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Romans 6:1, 2. So deep is the corruption of the natural heart that men regard the claims of God's law as of little or no consequence. They are satisfied with a token response to the law. Consequently, the vital importance of God's law in the Christian life has been greatly obscured. Where the law of God is lost sight of, men choose a standard of their own.

Christ offers freedom. Men often conclude that strict obedience to the law of God infringes on that freedom. But Christian freedom is freedom to obey, not to disobey. Love without law is license. The Christian life must move within the circle of the will and law of God and never outside it. Freedom that wants only the feeling of being a Christian is a counterfeit. We need a God and a moral standard we can trust and not a doting grandfather who will tolerate anything. The tragedy of our time is the degrading of life and love because people will not relate these to the will of God. We have an overemphasis on religious emotions of a sentimental kind. Love that is rightly related to the law of God is irresistible. The world needs the love of God; but it must be a love man can trust, intelligent, dependable, based on eternal values and principles.

The Bible places great emphasis on obedience to the law of God. God seeks obedience from us, but always within the gospel and man's personal relationship to God. The proper context of the law is the saving power of the gospel. Man's response to the law must ever operate within the framework of God's love and saving grace. "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." "For this is the love of God, that we keep His commandments; and His commandments are not grievous." John 15:10; 1 John 5:3.

The law of God has been neither changed nor nullified. It is immutable in its moral requirements. Every violation of the Ten Commandments can be forgiven only through the efficacy of the sacrifice of Christ. The law and the gospel stand or fall together. If the obligation to obey the law be theory and ancient sentiment, then Christ has died in vain. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18.

Has man's obligation to keep the law been terminated because he violated it? Because man failed to keep that law, is he now confronted with a changed law? Such a position can only serve to charge God with injustice for having given man something he could not keep in the first place. If we have a new law for this age, then the divine distinction between right and wrong as originally laid down is no longer valid.

The law of God must remain unchanged if the nature of sin is to be understood and the gospel is to save from sin. No gospel can be in much demand to save from that which was sin yesterday and is no longer sin today. No preaching of the gospel that departs from the Scriptural definition of sin can possibly do justice to God or man. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

None of the commandments can be changed without destroying the authority of law itself. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:10-12.

God did not change the law in order to make possible an obedient Christian. He did find it necessary to make a change in the sinful nature of man. That radical change can be realized only by the power of the gospel. Nowhere does the Bible teach that the atonement of Christ served to nullify the law of God. It does teach that the ground on which God saves the believer from sin and sinning is the redeeming work of Christ. The gospel saves both from the condemnation of the law and from the power of sin in the life. If it does not do these two, then divine grace serves to have man continue in sin that grace may abound. Scripture emphatically repudiates such a position.

"What then? shall we sin, because we are not under the law, but under grace? God forbid." "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." "Ye have your fruit unto holiness, and the end everlasting life." Romans 6:15, 17, 18, 22.

He who believes that God's law—a part of His Word—is true, must act on the principle that it is true. He who believes an urgent message brought to him on unimpeachable grounds that his house is on fire, must act on the assumption that such a message is true. Because the law of God is true and inviolate, men must act on it. Because the gospel saves from the transgression of the law, men must live by it. A person seeking salvation must trust in Christ for complete obedience to God's will. It is the work of the Spirit to make this a reality.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." Hebrews 8:10. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:3, 4. [END]





CLYDE PROVONSHA, ARTIST; © P. P. F. A.

# Is Conscience a Safe Guide?

*Sometimes It Isn't. How to Keep It Functioning Aright.*

by John Lewis Shuler

There is an oft-repeated saying, "Let your conscience be your guide." But it isn't as wise as it sounds.

The Bible speaks of different kinds of conscience: good or evil, pure or defiled, sensitive to truth or seared to it. Conscience is a safe guide only under certain conditions.

Saul of Tarsus followed his conscience in opposing Christianity and in causing Christians to be put to death. His conscience told him that this was right when it was wrong. Here is how he tells about it:

"I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." Acts 26:9-11.

Later on, when he was converted, he learned the truth. Then he recognized how wrong he had been. Afterward he turned to do right, leading many to believe in Christ. He declared that in it all he had lived in good conscience before God. Acts 23:1.

The error consisted, not in a faulty conscience, but in a lack of a correct understanding of the truth. When his mind was not enlightened by the truth, his conscience could not direct him to do right. On the contrary, it misled him into doing wrong while he thought he was doing right.

From this we may note that *conscience cannot function correctly when one does not know the truth*. The correct functioning of conscience depends on a correct knowledge of the truth. When a person finds out from the Bible what is truth and right, conscience tells him what to do about it. The primary need is to learn what is truth from the revealed will of God, the Bible. "Thy Word is truth." John 17:17.

The Bible shows that every person's conscience needs to undergo a purging before it can guide him into the right. Hebrews 9:14. This purging process corresponds to conversion, or being born again.

God declares that the heart (or conscience, or mind) of the unconverted man "is deceitful above all things, and desperately wicked: who can know it?" Jeremiah 17:9. This is one of the reasons why Jesus said, "Ye must be born again." John 3:7. No one can have a truly good conscience until he is changed on the

*(Continued on page 25)*





"Mass for beatniks" was played and howled in Borromini Hall in Rome to attract youth to religion.

RELIGIOUS NEWS SERVICE



# Is Faith Dying Out?

*What pertinent question did Jesus ask concerning earth's last generation?*

"When the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

*In what manner will this generation regard Bible prophecy?*

"Be mindful of the words which were spoken before by the holy prophets, and of the . . . apostles . . . : knowing



this first, that there shall come in the last days scoffers, walking after their own lusts." 2 Peter 3:2, 3.

*Note:* The Knox translation says, "Mocking deceivers." Phillips translation reads, "Men whose only guide in life is what they want for themselves." Religious leaders will scoff at Bible truth.

***What event will they publicly doubt?***

"Saying, Where is the promise of His coming?" 2 Peter 3:4.

*Note:* In the very time when this majestic event is about to take place, religious leaders will denounce the possibility of it.

***What two great facts will they specifically attack?***

"They are deliberately shutting their eyes to a fact that they know very well, that there were, by God's command, heavens in the old days and an earth formed out of the water and surrounded by water. It was by water that the world of those days was deluged and destroyed." 2 Peter 3:5, 6, Phillips.

*Note:* Many attacks on the Bible are based on its teachings about the creation of our world and a universal flood that once destroyed it.

***By what means will Bible faith be supplanted in the last days?***

"Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy." 1 Timothy 4:1, 2.

*Note:* Here Paul adds his warnings to those of Jesus and Peter, openly charging religious leaders with hypocrisy as they discard Bible truth for opinions that seduce their hearers from the pure faith "once delivered unto the saints."

***Why will some religionists in the last days become teachers of false doctrines?***

"Having their conscience seared with a hot iron." 1 Timothy 4:2.

*Note:* The Revised Standard Version translates, "the pretensions of liars whose consciences are seared." Phillips says, "Whose consciences are as dead as seared flesh." Men will have lost not only faith but conscience as well.

***How can men become so faithless and hardened?***

"For men shall be lovers of their own selves, . . . unholy,

. . . despisers of those that are good, . . . high-minded, lovers of pleasures more than lovers of God." 2 Timothy 3:2-4.

***How will religious hypocrisy manifest itself?***

"Having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3:5.

*Note:* "They will preserve all the outward form of religion, although they have long been strangers to its meaning." Knox.

***How did Jesus describe a similar paradox in the lives of His hearers?***

"Why do ye also transgress the commandment of God by your tradition?" "Thus ye have made the commandment of God of none effect by your tradition." "But in vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:3, 6, 9.

*Note:* When we substitute the opinions of men for the plain teachings of holy Scripture, we stifle conscience, and religion becomes hypocrisy. Such is the confusion in many minds in these closing hours of earth's history.

***Why will religious teachers teach in this way?***

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ear from the truth, and shall be turned unto fables." 2 Timothy 4:3, 4.

*Note:* Phillips translates this text, "For the time is coming when men will not tolerate wholesome teaching. They will want something to tickle their own fancies, and they will collect teachers who will pander to their own desires. They will no longer listen to the truth, but will wander off after man-made fictions."

***In view of these fulfilling prophecies, what is our only safe course?***

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36. [END]





# GOD'S PEOPLE

*Where Are They? How Can You Find Them?*

Talking to God in prayer, studying the Bible, and living a "good Christian life," will bring blessings untold to yourself, to your family, and to others. It will make you a tower of strength in your community, a noble example to the rising generation.

It will do all this even if none of your immediate friends believes as you do—if you are standing alone, bucking a tide of godlessness, worldliness, and immorality. In such circumstances your faith may even grow stronger and your witness more potent as you meet opposition head on.

You will be encouraged, of course, as you meet others of like faith and similar purpose. Maybe you are looking for such people today—God's people—people who have cast their lot with God and are determined to be loyal and true to Him in the midst of an "evil and adulterous generation."

If you are looking for such people, I have more good news for you. You can find them.

Where are they? Everywhere.

In the first century A.D. the apostle Paul said that God's people—the "guileless" ones, those "above reproach, faultless children of God in a warped and crooked generation"—"*shine like stars in a dark world.*" Philippians 2:15, N.E.B.

I thought of this when visiting the famous Waitomo caves in north New Zealand. Here, far underground, visitors are escorted by boat along a dark passage into a cave illuminated by the light of hundreds of thousands of glow-worms. The ceiling looks for all the world like the sky on a clear night, presenting a striking symbolic picture of the people of God, glowing silently, faithfully, perennially, in a dark and evil world.

Many in all churches, Catholic and Protestant, are searching for such people today, eager to establish contact with them and unite with those of "like precious faith."

I noticed the trend in Rome, while attending the Vatican Council. That's when I first heard of the "crisis in obedience" in the church and learned that the chain of command, which has held this vast organization together for centuries, is breaking. "The three vows of the church used to be 'poverty, chastity, and obedience,'" said one learned

father, "but today they seem to be 'poverty, chastity, and discussion.'" In other words, nobody wants to obey anymore. Neither youth, seminarians, nor priests. All want to discuss first and obey afterward—if they feel like it.

The Declaration on Religious Freedom has encouraged the same trend, as also the Declaration on Divine Revelation, which approves Biblical research by scholars and Bible study by the laity. As a result, many are making the shattering discovery that long-hallowed doctrines are not based on the Bible and have no link whatever with the faith of the early church. Hence their cautious looking around, wondering what to do and where to go.

Thousands of Protestants are in similar confusion, greatly troubled by the way their leaders have discarded the Bible as a book of myths and legends and rejected the concept of a personal God. They are also concerned at the seeming willingness of their leaders to sacrifice almost any doctrine that stands in the path of church unity.

On September 30, 1965, I attended the first meeting of the National Assembly of Evangelicals held in the Church House, Westminster, England. It had been called to discuss various aspects of the unity movement and its possible effect upon those who would not go along with it.

I shall never forget the speech of one Congregational minister. Addressing his fellow ministers, he said, "We have only a few months left. Within a year we will have to leave our churches, and where shall we go? We must set up a new organization of Bible-loving Christians so we shall have a spiritual home to go to."

It was a pitiful cry and made a deep impression on all who heard it. It brought into focus the vital fact that while church leaders are declaring the paramount need for unity, no matter what doctrinal beliefs must be surrendered in the process, many Bible-loving Christians are opposed to such a program. So, rather than cause embarrassment, they are looking elsewhere for fellowship. Like this Congregational minister they are asking, "Where shall we go?"

It is a most timely question, and there should be an answer to it.





FRANK LICCHIELLO FROM DEVANEY

\*You may obtain a copy of "Good News for You" by sending \$1.15 (sales tax extra) either to the Pacific Press Publishing Association, 1350 Villa, Mountain View, California 94040; Southern Publishing Association, Box 59, Nashville, Tennessee 37202; or Review and Herald Publishing Association, Takoma Park, Washington, D.C. 20012.

## by Arthur S. Maxwell

*Another Selection From the Editor's Latest Book, "Good News for You"*

There is an answer.

God has prepared for this very situation. He has been expecting it for a long time. The Bible says: "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chronicles 16:9. The Berkeley Version renders this passage thus: "The eyes of the Lord flash back and forth over the whole earth to display His strength on behalf of those whose heart is full of integrity toward Him."

This has always been the case. God has ever been deeply concerned for those in every country whose lives are sincerely dedicated to Him, whose hearts are "full of integrity" toward Him. Today He is fully cognizant of all the honest in heart, all seekers after truth, in every organization that has lost its way and is now in confusion. He sees them in Babylon—which is another name for confusion—and He calls to them in this hour of crisis, "Come out of her, My people." Revelation 18:4.

Those who heed His call will find that He has indeed made ample provision for them to have fellowship with others who believe as they do; that He has arranged that Bible-loving Christians of "every nation, and kindred, and tongue, and people" shall become members of one communion.

If you are looking for a spiritual home such as this, how will you recognize it? Naturally you don't want to go from one unsatisfying state of affairs to another. You want certainty, and you should have it.

You can have it. Such a fellowship will have certain distinctive characteristics which will stand out clear and sharp against the confusion of "Babylon." The delineation will be so striking that there will be no possibility of your making a mistake. You will know God's people when you find them. They will be the very people you have been looking for.

Here are some of the outstanding marks to help you in your search.

1. *God's people will worship God.* This may seem ele-

mentary and superfluous. Not so today. Not when so many people are calling themselves "Christian atheists." Not when clergymen are boldly asserting that they cannot find evidence for God's existence anywhere. Not when the theory of evolution has seemingly driven God from His universe.

Bible-loving Christians will unite their voices in declaring their belief in a personal God, omnipotent and omniscient, Creator of the heavens and the earth. Their message to the world today will be: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.

Courageously they will hold fast to God's own declaration made on Sinai: "In six days the Lord made heaven and earth, the sea, and all that in them is." Exodus 20:11.

If you find yourself in a group that denies God's existence, or pokes fun at the creation story, you will know you are in the wrong place.

2. *God's people will revere Jesus Christ as the Son of God.*

This, too, is fundamental and most urgent in a time when so many professed Christians deny His divinity and declare He was a good Man, but nothing more.

When Jesus asked His disciples, "Who do you say that I am?" Simon Peter replied, 'You are the Christ, the Son of the living God.' And Jesus answered him, 'Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but My Father who is in heaven. And I tell you, you are Peter, and on this rock I will build My church, and the powers of death shall not prevail against it.'" Matthew 16:15-18, R.S.V.

Not on Peter would He build His church; not on this rolling pebble soon to deny Him thrice; but on the great Rock of truth which Peter had revealed: the divinity of Christ.

Nathanael had already discerned it, saying to Jesus, "You are the Son of God; You are King of Israel." John 1:49, N.E.B.

The apostle Paul preached the same sublime truth: "God





was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19.

Declared the apostle John: "Whoever confesses that Jesus is the Son of God, God abides in him, and he in God." 1 John 4:15, R.S.V.

This is New Testament teaching. This is what the people of God believe. If you find yourself in a religious community which denies Christ's divinity, flee from it. You are in the wrong place.

3. *God's people will love the Bible.* They will regard it as *His* Book and, therefore, theirs. Not that every word and phrase is infallible—for words and phrases differ in every version and translation—but that the great truths behind the words, and within the words, are in very truth the revelation of God's mind and will for the human race. Through this Book God spoke to men in ages past, and through it He speaks to modern man today.

In his second letter to Timothy, the apostle Paul wrote: "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." 2 Timothy 3:16, 17, R.S.V.

Bidding farewell to the Christians in Ephesus, he said, "I commend you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified." Acts 20:32, R.S.V.

Likewise he wrote to the Romans: "For whatsoever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the Scriptures we might have hope." Romans 15:4, R.S.V.

Peter asserted that "the word of the Lord abides forever" adding, "That word is the good news which was preached to you." 1 Peter 1:25, R.S.V. He also wrote: "No prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God." 2 Peter 1:21, R.S.V.

This is New Testament teaching. It reveals the attitude of the early Christians toward the Holy Scriptures. They revered them as the inspired Word of God. So will God's people today. They will be the people of a Book—God's Book.

Should you find yourself in a church where preachers and people scoff at the Bible and minimize its value, you may know you are in the wrong place. You must look somewhere else for God's people.

4. *God's people will reveal the love of God in their lives.* Jesus Himself provided this mark. Said He: "By this all men will know that you are My disciples, if you have love for one another." John 13:35, R.S.V.

In God's sight love is paramount. There is no substitute for it, nor can there be. Not the erection of buildings or the giving of money. Not pompous titles or fancy degrees. Not gaudy vestments or elaborate ceremonies.

Paul understood this well. To the Corinthians he wrote these immortal words: "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.

"If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.

"Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things." "So faith, hope, love, abide, these three; but the greatest of these is love." 1 Corinthians 13:1-7, 13, R.S.V.

The apostle John was most definite on this matter also. "He who does not love does not know God," he said; "for God is love." 1 John 4:8, R.S.V.

Again, "Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God." Verse 7. And in verse 16: "God is love, and he who abides in love abides in God, and God abides in him."

This, too, is New Testament teaching. Now as then God's people will be known by the love they manifest toward each other and toward those who don't belong to their group.

If you find yourself among people who are harsh and





CAMERA CLIX, DEYANET

ensorious, unkind and unforgiving, you will know they are not God's people, and you will have to look elsewhere to find them.

5. *God's people will hold the Ten Commandments in high regard.* This is narrowing the field quite a lot, for nowadays most Christians rarely give the Ten Commandments a single thought. They couldn't care less what they say.

Yet the Bible says: "God spake all these words." They are His words, God's words. Consequently God's people will revere them and endeavor by divine grace to carry them out in their lives.

In case you have forgotten these commandments, here they are:

"You shall have no other gods before Me.

"You shall not make yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate Me, but showing steadfast love to thousands of those who love Me and keep My commandments.

"You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes His name in vain.

"Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a Sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the Sabbath day and hallowed it.

"Honor your father and your mother, that your days may be long in the land which the Lord your God gives you.

"You shall not kill.

"You shall not commit adultery.

"You shall not steal.

"You shall not bear false witness against your neighbor.

"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's." Exodus 20:3-17, R.S.V.

These Ten Commandments constitute the moral law given by God for man's good, and for no other reason. Enshrined in each commandment is a great moral principle which, if followed, will keep a man from harm and consequent unhappiness.

The first four commandments encourage love to God, and the last six love to man. Jesus so summarized them when He said to an inquiring lawyer: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets." Matthew 22:37-40, R.S.V.

Asked if He had come to abolish the moral law, He replied, "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." Matthew 5:17, 18, R.S.V.

This also is New Testament teaching. Christ had the utmost respect for the Ten Commandments, and why not? Did He not give them to Moses in the first place?

So God's people today will respect His law. They will try to remember the Ten Commandments and live in harmony with them.

Should you find yourself among a group that speaks disrespectfully of the Ten Commandments and claims they were "done away" and made obsolete centuries ago, you will know you haven't yet found God's people and will have to look somewhere else.

6. *God's people will observe God's Sabbath.* Surely this is reasonable. Why would they want to keep any other day? And which is God's day?

Look back a few

(Continued on page 30)



# A PRIEST



UNITED PRESS INTERNATIONAL

## FINDS CHRIST

*He Searched for God's People—And Found Them!*

by Bartholomew F. Brewer

Belonging to a devout Roman Catholic family, where the priesthood was held in very high esteem, I left home early to embark on a twelve-year course which eventually led to the Roman Catholic altar.

The preparatory years of study in the minor and major seminary were happy and carefree. The professors were disalced Carmelite priests, who inspired their students with exemplary conduct. Even the seminarians were conspicuous for fervor and good intention.

When it came time to enter the novitiate, doubts or reservations regarding the monastic life and the priesthood were absent from my life. Later on, in philosophy and theology, I had never a trace of doubt regarding Catholic dogma. The voice of the church was the voice of God for me.

By the time ordination day arrived in 1953 my fervor was at an all-time high. After that June morning at the beautiful shrine of the Immaculate Conception in Washington, D.C., I felt ready to go out and convert the world. But there was an additional year of theology to complete.

My first assignment as a priest was in foreign missions. This was the fulfillment of an aspiration that came to me when I first entered the seminary. After living an active

ministerial life in the foreign field and discovering upon my return to the United States that the monastic life was anything but active, I approached the Superior for permission to enter the United States Naval Chaplain Corps.

The request was flatly denied. I then applied for a papal dispensation of exlaustation (from the monastic priesthood to the secular priesthood). It was granted, and by January, 1959, I was officially incardinated in the diocese of San Diego and ready for commission as a chaplain.

I made an honest effort to be a good religious leader, but a burden for genuine spirituality on my part was lacking. More effort was expended in winning members to an organization than in winning souls to Jesus Christ. During this time I became increasingly enamored by my status as an officer, the good salary, freedom from the bishop's "canonical eye," and the bright lights of foreign cities.

Then it was that my sincere and devoted mother, who had attended mass and received communion daily for over twenty-five years, began to search the Holy Scriptures. Freely she questioned certain Catholic teachings not contained in the Bible. Dogmas such as purgatory, papal primacy and papal infallibility, the immaculate conception of Mary and her assumption, all defined as articles of faith,



# TEST YOUR "WORD" POWER

by Richard H. Utt

*This month's photo quiz tests your knowledge of nine leading Bible personages. Answer each question, choosing a name from the list at the bottom of the page.*

were suspect. Readily she accepted Biblical Christianity, having already been a born-again believer. Her break with Roman Catholicism led me to question the validity of the church.

After a time of Scriptural study, I decided to resign from the Chaplain Corps and take unofficial sabbatical leave from my diocese. I now had time to consider whether to accept the authority of Rome or that of Scripture. One point was clear in my mind: I wanted to continue in the ministry.

One evening Mother and I attended an evangelistic meeting. My heart, hitherto not given to emotion, was touched. The response to the call of God upon my heart was effortless. I accepted Jesus Christ as my personal Saviour and Lord.

Prior to accepting Christ at that evangelistic meeting, I had done considerable study regarding various Protestant denominations. I searched for a church that accepted the *sola Scriptura* principle of the sixteenth-century Reformation. I searched for a church that still believed in the Decalogue; for a church that believed in the intercessory ministry and second coming of Jesus Christ. I searched for a church that had made a synthesis of neglected Bible teachings and that advocated a return to Bible prophecy. My heart and my head led me to the conclusion that all these attributes are embodied in the Seventh-day Adventist denomination.

It has been almost three years since I accepted Christ as Saviour and Lord, three years of radiant joy and peace as a member of the Seventh-day Adventist Church.

Now that I am a forgiven sinner captured by grace, I realize that my conversion is not necessarily a once-for-all experience, but a daily event. Victory is not won at the hour of decision, not at the moment of triumph, but is bridged by the in-between time—a lifetime of faith and prayer. Of this one fact am I certain: "He which hath begun a good work . . . will perform it until the day of Jesus Christ." Philippians 1:6. [END]



DEVANEY

1. The prophets \_\_\_\_\_ and \_\_\_\_\_ spoke the immortal words, "beat their swords into plowshares."



BOB TAYLOR

2. In his youth, Israel's King \_\_\_\_\_ cared for his father's sheep.



3. God challenged \_\_\_\_\_ to count the stars, if he could.



THREE LIONS

4. Of \_\_\_\_\_ it was written, "Out of Egypt have I called My Son."



CV LA TOUR

5. Wise King \_\_\_\_\_ warned of "the little foxes that spoil the vines."



6. The great apostle \_\_\_\_\_ was martyred in the city of Rome.



ACME

7. Many fossils discovered have furnished evidence of a great flood which took place in the days of \_\_\_\_\_.



AMERICAN MUSEUM OF NATURAL HISTORY

8. A caravan of ten camels was used in the search for a wife for \_\_\_\_\_.

Answers  
on page 33

Noah, Paul, David, Isaiah, Jesus, Isaac, Micah, Abraham, Solomon



# SIGNS COUNSEL CORNER



## ADULT AND TEEN-AGE PROBLEMS

Answered by **William A. Fagal** Director, "Faith for Today" TV Program

### UNITED FRONT

**QUESTION:** I am a young mother—twenty-two years old. How can I talk to my husband about the way we live so that we can have a truly Christian home? We do not discuss the Bible. When I bring it up he does not answer. But this is not good, for we are not setting the right example before our children. What can I do?

**ANSWER:** If your husband will not work with you in spiritual matters in your home, then you must do your best without his help. While it would be better if you and your husband presented a united front to your children, do not let his seeming indifference deter you from doing right. A godly and consecrated mother, even though she must work alone, can have untold influence for good upon the lives of her children. However, it may be that your husband is not as unresponsive to spiritual things as it would appear. Perhaps he feels inadequate and embarrassed, not knowing how to discuss these matters, but would cooperate fully with you if you were to make it easy for him by leading out. Thus, the important thing is for you to make a start. As you bring Christ into your home and family relationships through Bible study, prayer, and consistent Christian living, you may be surprised at the happy and unifying results. The *Signs of the Times* can furnish you with a free guide to Bible study which can be of real help to you. (See page 33.)

### TIME TO MOURN

**QUESTION:** I am thirteen years old, and recently my mother died. Where in the Bible does it say it is a sin to weep for those who are dead? Some people have told me this. Since I miss my mother a great deal, it is hard for me not to cry sometimes.

**ANSWER:** It is not easy to lose one's mother no matter what one's age may be. It is especially difficult when one is only thirteen. Jesus Himself wept at the tomb of Lazarus and never condemned those whose grief brings tears. Christians sorrow when loved ones die, but not "as others which have no hope." 1 Thessalonians 4:13. The greatest comfort which "the God of all comfort" brings us in a time of mourning is the promise of reunion with our saved loved ones when Jesus comes again. After describing the second advent of the Lord, the apostle Paul declares, "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Verses 16-18. For the Christian, "Weeping may endure for a night, but joy cometh in the morning." Psalm 30:5. The morning of joy is at the second coming of Jesus. Resolve now to live a good life of dedication to Jesus so that you may see your mother again. She will certainly look for you in the earth made new. By God's grace, be an earnest, born-again Christian, so that you can be there.

### KEEPING GOD'S DAY

**QUESTION:** In my home, and in the homes of many of my friends, God's day is considered the time to catch up on work like painting the house, trimming the shrubbery, and making needed repairs around the home. But in Bible times it would seem as if God's Sabbath was observed as a holy day. What has changed?

**ANSWER:** God's plan has not changed. He said of Himself, "I am the Lord, I change not." Malachi 3:6. Keeping holy His day, the Sabbath, would not rightly include the work around the house which you have described. Rather, this belongs to the activities of the other six days of the week. "Six days shalt thou labor and do all thy work," says the fourth of the Ten Commandments. God has directed, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Exodus 20:10. Long ago, speaking through the prophet Isaiah, God laid down some general principles regarding Sabbath observance: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isaiah 58:13, 14. However, the only day which can truly be kept holy is the only day God made holy, the seventh day of the week upon which He originally rested, and which He then blessed and sanctified. Genesis 2:2, 3.

### TIME TO RETURN

**QUESTION:** I was baptized many years ago, but something has happened to me in the intervening time. I do not go to church anymore, as I feel that no one cares for me. I do things I know I should not do, and my spirits are very low. Can you help me?

**ANSWER:** Your dissatisfaction, coupled with your recognition that "something has happened to me," could result in your taking the first steps back to what you have lost. Without doubt the world is full of people who, like you, feel that no one cares for them. At a lonely time of life



David lamented, "No man cared for my soul." Psalm 142:4. But, be assured, there are sincere Christians who *do* care about your soul and who, in their own way, will do everything in their power to encourage you. Ideally, the church is a "fellowship of the concerned." Regain your former experience by retracing your steps back to a right relationship with Jesus Christ. On your knees confess to God your weakness and failure, asking Him for strength to leave off those things which you know to be contrary to His will. In giving yourself anew to Jesus, requesting Him to change your heart and life completely, you will find that which you seek. Return to church, not watching to see if the folk there care for you, but searching for opportunities to show other needy souls that you really care about them.

## GOING WITH THE GANG

**QUESTION:** If I repeatedly turn away from the Christian way of life in order to "go along with the gang," can I expect God's love? I am in a constant fog of temptation, for all my friends who come to visit me bring drinks and cloud the air with smoke and talk of sin. I feel like a hypocrite every time I study the Bible, but it always gives me a good feeling inside anyway.

**ANSWER:** Years ago I heard an unforgettable gospel song which expressed the hopeful message, "He keeps on loving us still." No matter what you do, you can never drift outside the circle of God's love. However, why not ease your guilty feelings by removing yourself from that "fog of temptation"? You do not need to welcome to your home those who bring with them that which you desire to avoid. Without being rude, you can sincerely express your feelings about these matters and thus effect a change. The "fog" will then disappear, either through your friends changing, or through their finding other places to visit where their attitudes will be more acceptable.

Could the difficulty really be that you have taken no firm stand for right, and perhaps instead have even tried to straddle the fence before your friends? You will find no relief from turmoil until you express your convictions and allow your associates to observe your changed life. Temptation will still come even after that, but take courage from this promise: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Corinthians 10:13.

## Is Conscience a Safe Guide?

(Continued from page 15)

inside by the transforming power of the grace of God. This gives him an enlightened conscience, which under the leadership of the Holy Spirit can guide him into the truth. This explains why "a good conscience" and "a pure heart" are inseparably connected. 1 Timothy 1:5.

The Bible speaks of the unbelieving, or unregenerate, having a defiled conscience. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus 1:15. Obviously in such a case conscience could not be a safe guide.

People have killed their own children as a sacrifice to

their gods. Their conscience told them this was right and necessary. But it was wrong.

People in heathen lands worship false gods of wood and stone. It seems right according to their conscience. But it is wrong. As the Bible says, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Proverbs 16:25.

The Bible also tells what happens with some who depart from the faith and turn aside from the truth declared in the Word of God. They give heed to the doctrines of devils, thinking that they are the doctrines of Christ. "Speaking lies in hypocrisy; having their conscience seared with a hot iron." See 1 Timothy 4:1, 2.

This shows how Satan may use the conscience to accomplish *his* purposes. He deceives people as to what is truth and leads them to accept error as truth.

Our only safety is to obey the truth as it comes to us from the Word of God. Then Satan will not be able to deceive us. If it were possible he would deceive the "very elect," we are told, but God will not allow him to do that.

If a person is willing to *obey* the truth at any cost, and will seek to learn the truth, he will be guided into it. Jesus said, "If any man will do His [God's] will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." John 7:17.

A street map proves to be a correct guide to my friend's house only as I turn the steering wheel of my car in the required direction at certain corners along the route. So conscience must be directed in accordance with God's Word. The Bible will guide into the truth only as men obey what it says.

There are certain principles concerning the conscience that we need to heed. It takes genuine conversion, or the new birth, to awaken the conscience. The Holy Spirit convicts of sin through the conscience. The Spirit must awaken the conscience to make repentance possible. It is impossible to have a clear conscience without divine aid.

Bible truth is to be the authority of the conscience. It must control the conscience as the steering wheel does the automobile.

God has appointed no man to be conscience for another. He who seeks to be conscience for another thereby places himself above God. The Lord designs that each shall use his conscience for himself.

Any disobedience of God's commandments blunts the conscience. Long disobedience hardens and sears the conscience. When conscience is abused, sin does not appear exceedingly sinful. When conscience is lulled to rest by a persistent refusal to obey truth, it becomes hard and unimpressible, and ceases to remind one of his errors.

Conscience is like a watch. A watch is a safe guide only when it is in good running order and is kept wound up and regulated according to standard time. So conscience is safe to follow only as it is led by the Spirit of God and regulated according to the Word of God.

Safe guidance is assured to everyone who prays, "Thy Word is a lamp unto my feet, and a light unto my path." "Order my steps in Thy Word: and let not any iniquity have dominion over me." "I have chosen the way of truth: Thy judgments have I laid before me." "Thy Word have I hid in mine heart, that I might not sin against Thee." Psalm 119:105, 133, 30, 11.

[END]





H. ARMSTRONG ROBERTS

# DOG BITES AND RABIES

*What to Do When Bitten* \_\_\_\_\_ by Clifford R. Anderson, M. D.

Years ago when I was a lad in Australia, I often heard my grandmother talk about "dog days." We boys thought the world of our dogs, but Grandma was not so sure, especially in summertime, for on hot, sultry days this dear old lady seemed to be terrified of even the tamest pup, as if some sinister menace was lurking in the animal that would surely doom any other living thing the dog might bite.

Many years had passed since she had come out from England on an old sailing ship, but she still believed some quaint notions she had brought with her from the old country. From her we learned that there was a dreadful disease known as rabies which always seemed to occur more often in hot weather when dogs went mad from an unknown cause. Hence the old saying, "Beware of the dog days," which has been handed down through countless generations.

Although this dread disease has not yet been found in Australia or New Zealand, almost every other part of the world either has its share of rabies or has at some time been troubled with it. It was the great French scientist Pasteur who first found a way to treat this fatal malady by using a vaccine made from weakened virus. This was unquestionably his greatest medical discovery.

One of the most challenging moments of his life occurred when a group of Cossacks arrived at his door from Russia, all of whom had been badly bitten by a mad wolf and were doomed to a horrible death from rabies. They had been brought by train from the center of Russia to

Paris in the hope of being saved from the fatal condition called hydrophobia. For the first time in human history one courageous, far-seeing scientist was able to save the lives of most of those helpless victims.

All animal bites are dangerous, not only because of the bite itself but because of the serious infections that may follow. The worst bites are usually those that occur on the face and neck. Dog and cat bites are common enough, but injuries from other animals may also occur. Because a cat's teeth are so sharp, often penetrating deeply under the skin, they cause severe reactions in the tissues.

Our greatest danger of rabies today is from dogs. However, healthy dogs do not normally carry the virus of rabies. When a dog gets rabies, all other living creatures around him may be in danger because of the dog's mad urge to bite.

## *Sensible Treatment for Animal Bites*

Wash the skin thoroughly with soap and water. Encourage as much bleeding as possible, especially when wounds are deep. This helps to remove germs from the injured areas. Deep puncture wounds may have to be opened and thoroughly drained and irrigated under local anesthetic.

When the skin is torn, all damaged areas should be cut away and the clean edges of the wound drawn together again with sutures. The victim should also be fully protected against tetanus, another very serious condition that may follow animal bites. Complete protection can usually be



obtained by taking a series of tetanus toxoid injections. All young children, all active workers in gardens, fields, and construction sites, and all who travel the highways should be given a series of three tetanus toxoid injections and then a booster shot at least every three years.

Now to continue with the treatment for animal bites. After thoroughly cleansing the injured area with soap and water, pour more clean water over the wound, especially into the deeper parts. Then apply some suitable antiseptic. Use a thick pad of sterile gauze and bandage this firmly in place. If the wound is large or deep, be sure to have it treated by a doctor as soon as professional help can be obtained.

### *Rabies*

Rabies, one of the most dreaded of all human diseases, is caused by a virus which is present in the saliva of an infected animal. After the skin has been punctured by the animal's teeth, the rabies virus travels along the nerves and finally reaches the brain.

The disease can be transmitted either by licking or biting, but apparently the virus cannot pass through unbroken skin.

Rabies has been found in many different wild animals, such as wolves, foxes, skunks, bats, mongooses, squirrels, and deer, and domestic animals such as cows and cats. But the *chief danger is from dogs*. In towns and cities most human cases of rabies arise from the bites of infected dogs. Bites on the head and neck are particularly dangerous. The disease does not develop immediately. It may take anywhere from a few days to several months to show up. But once the disease has developed, there is no known cure.

What should be done when someone has been bitten by a dog? *Do not kill the dog*, but keep the animal under observation. Have someone confine the animal in a suitable place where other people will not be in danger. If the dog has rabies, certain changes will soon develop. The animal will become increasingly restless and excitable. It may refuse to eat, and there may be a marked change in the tone of the bark.

As the disease progresses, there may be excessive barking and growling. The animal then becomes very vicious and

starts having "fits." Unless the animal is suitably confined, it may leave home and travel long distances, inflicting damage on other animals and human beings along the way.

In some cases the dog may develop "dumb rabies." The lower jaw may then become paralyzed and the dog not be able to bark. There may be an excessive amount of saliva. Such a condition may be just as infectious as the other more "furious" type of rabies.

The decision as to whether the victim should be given hyperimmune antiserum (Pasteur treatment) must be made by the doctor after consulting with the local health department. If there is any question, or if the animal has escaped and its whereabouts are unknown, both the hyperimmune antiserum and rabies vaccine should be given.

If the animal has been confined and develops a typical case of rabies, it will probably soon die. The brain should then be examined for evidence of the disease. When this is proved, all who have been bitten must be given full protection against the disease. If the skin of a victim has not been broken and there are no scratches where the animal licked the skin, probably no treatment will be necessary, but this decision must be left to the doctor.

(If the animal remains healthy, no special treatment need be given to those who have been bitten except normal cleansing of the wounds.) However, all dogs suspected of having rabies should be inspected by a veterinarian. When it seems necessary to kill an animal to protect others from being bitten, be sure to avoid injuring the brain. The veterinarian will send the head of the animal to a registered laboratory for a complete microscopic examination.

What should one do when the skin has been nipped by a dog more or less in play? Just cleanse the area thoroughly, using plenty of soap and warm water. Don't panic with some slight scratch or minor abrasion. Neither rabies nor tetanus is immediate. They are not likely to occur if one follows the simple cleansing suggestions mentioned above. Your family doctor will advise you as to the need for more extensive treatment. Most likely you will not need any. Sensible precautions and reasonable emergency care may be all that are required, provided you keep calm and use good common sense in following the directions of your family physician. [END]

## **The Upper Room**

*Why do we grovel in the pit of doubt  
Or wander in the shades of unbelief,  
When we might walk with God in faith and hope  
And thankfulness of heart instead of grief?*

*So let us leave the lowlands of distrust,  
And turn our back upon doubt's miry sod,  
That we may climb the stairs of faith that lead  
The soul into the upper room with God.*

by Nathaniel Krum



## Winged Wonders

(Continued from page 11)

a bath and making the water fly in all directions. But he was not satisfied and wanted more. However, instead of turning around to take another bath, he poised about six feet away, and then flew *backward* through his bathtub. Again he flew forward, then backward, repeating this performance at least five times before he had had enough.

Hummingbirds are the only birds that can fly in reverse. Their wing action has been compared to that of the rotors on a helicopter. By changing the motion of their wings, they can fly forward or backward with equal ease, or can poise motionless. That this facility is not mere chance may be realized when we consider their feeding habits. Think what a predicament a hummingbird would be in if he got his long bill deep down in a tubular flower and then could not back out! He would have difficulty using his feet to back up, but by being able to use a back stroke of his wings he manages very well. Certainly this is a definite adaptation for the gathering of nectar from deep in the flowers.

One more structural feature fits this beautiful bird for his food-getting habit: The long tongue is tubular, so that he can suck up the nectar, like drinking through a straw.

Hummingbirds' feet are weak, but with their habits of life they do not need to walk, scratch, or do anything else that other birds do with their strong legs and feet.

To provide for their strong flight, the breastbone is unusually developed. Their wings may beat as much as ninety times a second, and it is this rapid beat that produces the humming sound.

As a general rule hummingbirds cannot fly for more than a few hours without food, their metabolism is so high. Yet it is known that the ruby-throated hummingbird can cross the Gulf of Mexico. This is quite an accomplishment for a bird only three inches long. Before they start on this flight they feed until they increase their body weight by as much as 50 percent. Do you think they do this deliberately, knowing they will need the fuel? If not, where do they get the instinctive reaction to do it?

Surely, the birds give us many lessons of how the Creator has built them especially for their unique role in nature.

[END]

### Your Health Questions Answered



BY YOUR RADIO DOCTOR  
CLIFFORD R. ANDERSON, M.D.

### IMAGINATION

**Q.** Do some people think they have heart trouble when in reality they do not?

**A.** Yes, many people suffer from palpitation of the heart which often arises from emotional stress. Unnecessary worry may lead to extreme anxiety, resulting in a rapid heart action, which in turn increases the patient's anxiety. Then, again, others have pains arising in the anterior chest wall, particularly the areas involving the cartilages between the ribs and the sternum. When this condition is present, any undue exertion or even breathing may cause sharp pains in the chest. This condition is known as costochondral inflammation, or Tietze's syndrome. The pains are due to inflammation in the cartilages at the end of the ribs. When this occurs on the left side of the chest, it is natural

for the patient to feel he might have some serious heart problem. The other causes of chest pain include pleurisy, pneumonia, tuberculosis, lung cancer, mediastinitis, esophagitis, and even gallbladder disease in some cases. Naturally the only way to be sure of the cause is to have a thorough physical examination, an electrocardiogram, a chest X ray, and whatever else may be needed to find the true cause.

### SILENT HEART ATTACK

**Q.** Can you have a heart attack and not know it?

**A.** Yes, that's possible. Perhaps as many as 10 percent of people having heart attacks get little or no warning. The actual damage may be noted only on a routine electrocardiogram taken for some other purpose, such as for insurance, or on a routine annual examination. Such changes should always be taken seriously, for they may indicate more serious things to come. Patients suffering from "silent" coronary attacks may begin to notice certain changes, such as easy fatigue, and rapid heart action on what would once have been a more or less normal amount of physical effort. Ankle swelling at the end of the day may also indicate a failing heart. All middle-aged and older people should have an electrocardiogram. Even if it is perfectly normal, it will provide a useful basis for comparison, should a real heart attack occur later on.

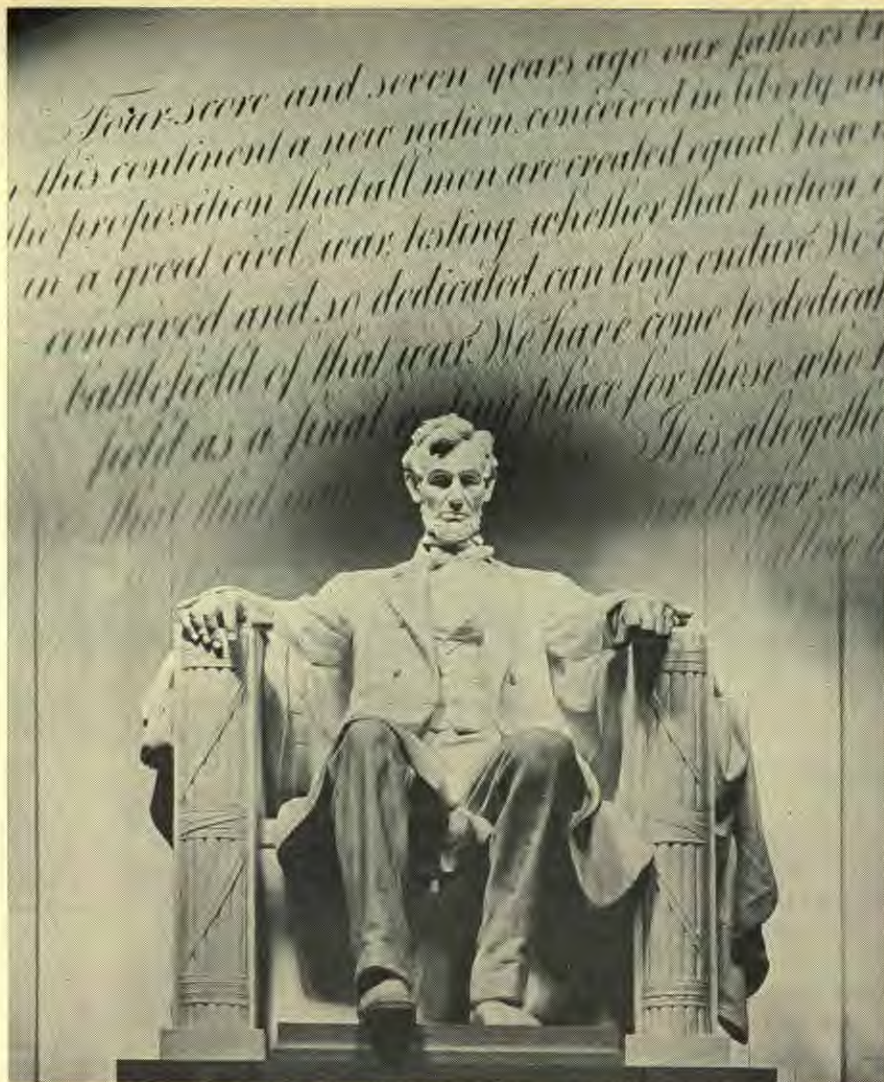
### FAREWELL

With profound regret we announce the death of Dr. Clifford R. Anderson, known all over the world as "Your Radio Doctor" and long-time contributor to the *Signs of the Times*. Dr. Anderson answered our readers' health questions from 1956 to 1967 and will be greatly missed by many in every land. Our deepest sympathy is extended to all who mourn his passing.

Fortunately he left us sufficient material to last until the end of the present volume, and we shall continue to publish it until the December issue.

A. S. M.





# UNDERVALUED TREASURES

*Rich Fortunes That Are "Lightly Esteemed"*

by **Dennis S. Porter**

Assistant Librarian, Bodleian Library, Oxford, England

The crowd applauded politely but was manifestly disappointed. Next day the press gave perfunctory notices to the speech. In answer to the congratulations of one who discerned the worth of his two-minute oration, the speaker said he was glad that it was "not entirely a failure." Yet that near-failure, so little considered at the time of its first delivery, is today esteemed as one of the outstanding masterpieces of the English language—Abraham Lincoln's Gettysburg Address.

An exhibition was being held in the city of Vienna, Austria, in February, 1812. Around the hall were displayed numerous tableaux which attracted the attention of the admiring throng. At one point in the proceedings there was an intermission during which a new musical composition was performed for the first time on a piano situated on a dais at the end of the hall. Someone who attended on that day wrote to a friend saying that he thought the tableaux excellent but the music poor. That music was Beethoven's "Emperor Concerto." Lightly esteemed in the day of its birth, it is now prized beyond measure.

Since the early seventeenth century the Bodleian Library of Oxford University has had the privilege of receiving a free copy of every book published in Britain. In 1623 a large folio volume of plays was received under this privilege. In 1664,

later editions of the same work having been received, this volume was sold as a duplicate, along with a lot of other books, for £24. Long afterward the library bemoaned the fact that by this act of folly it had disposed of the first folio of Shakespeare's plays! In 1906 it was more than willing to pay £3,000 to regain that volume when a happy chance gave it the opportunity to do so.

In 1887 this same library put in a bid of up to £10 for a manuscript volume being auctioned in London. According to the sale catalogue it was a fourteenth-century gospel book with illuminations. Nobody showed much interest in the little book, and the Bodleian secured it for only £6. When it was closely examined, it proved to be not only an eleventh-century gospel book but the very one which had belonged to the noted Margaret, Queen of Scotland—a manuscript which, if sold today, would probably fetch at least ten thousand times its original price.

Things lightly esteemed often prove to be of great value when rightly viewed. We marvel at the blindness of those who passed them by, not recognizing their true worth. Likewise there is something extremely precious in the human soul that the majority esteems as of slight worth today.

Jesus asked, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matthew 16:26. What indeed? Yet many barter away their souls for a tawdry handful of material baubles. Many are in the position of Jeshurun who, when he waxed fat, "lightly esteemed the Rock of his salvation." Deuteronomy 32:15.

Many today are like the Gadarenes of old from whose midst Jesus drove the devils who had plagued them in the persons of two demented men, but whose only response was to beg the Lord to depart from among them. The reason for their ingratitude was that they had seen those devils cast into a herd of swine which had forthwith dashed themselves to death in the sea—a small fortune lost.

The man who is immersed in material things will not respond to the call of God, for the priceless things of heaven seem irrelevant to him.



Let us suppose that, out of curiosity, or deference to his wife's wishes, or to celebrate some civic occasion, such a man goes to church for once in his life. The preacher is talking about "sin." "Ah, yes," thinks our materially-minded friend, "that's the old word for crime"; and he agrees that the government or the city or somebody ought to do more to prevent crime, as business does not flourish well where crime prevails. The fact that "sin" may have something personal to do with him is beyond his comprehension.

When he emerges from this quite irrelevant reverie, he becomes aware that the minister is saying something about "suffering." This the listener equates with "sickness" ("that poor fellow down the street who is dying of cancer") or "bad luck" ("too bad that old Smith's business went bust, not his fault, of course, just plain bad luck"). That he and his sins could possibly be the cause of suffering to none other than God Himself is a concept quite alien to his materially bounded pseudo philosophy of life.

And so it goes on. He catches such isolated phrases in the sermon as "the un-Christian tempo of life today" and immediately thinks of traffic congestion or how even during vacation the telephone still rings.

At the end of the service he leaves the church feeling that, after all, these preachers do talk a lot of sound common sense about modern problems, but without having accepted one word of the message as applicable to his own experience.

He and God just do not speak the same language. As with the rich man in the parable (Luke 12:19), his soul is only for eating, drinking, and being merry. This obsession with the material brings about a rejection of God's requirements, for their acceptance necessarily involves the putting of something above self. Thus those whose horizon is bounded by this life "reject the commandment" (Mark 7:9); they reject "His statutes" (2 Kings 17:15); they reject His law (Jeremiah 6:19). They go even farther and close their ears that they may not hear; and to them, as to Israel of old, the Lord says, "Because thou hast rejected knowledge, I will also reject thee." Hosea 4:6.

Why do men so undervalue their souls that they sell them for so little—that they ignore the requirements of the One who only can give salvation? It is because they do not know, and do not want to know, the true yardstick by which alone the worth of the human soul can be measured. Just as it was only in the light of posterity that the Gettysburg Address, the Emperor Concerto, and the First Folio of Shakespeare could be assessed at their true worth, so it is only in the light of Calvary that the value of one human soul can be truly measured. The immensity of the price paid there should cause us to cry out, "How shall we escape, if we neglect so great salvation?" Hebrews 2:3.

The One who died there is still "despised and rejected of men." Isaiah 53:3. Still people "esteem Him not"; and just as those who lived along the Via Dolorosa doubtless gave scarcely more than a passing glance of pity or contempt toward yet another condemned man going out to die and then turned again to their household chores, their buying and selling, their eating and drinking, so men today hide "as it were" their "faces from Him." Yet the event of that awful day, so lightly esteemed both then and now, means to each one of us life if we accept it or death if we refuse.

It is the experience of the living Christ within that will

enable us, like Moses, to esteem "the reproach of Christ greater riches than the treasures in Egypt" (Hebrews 11:26) and to gain the reward eternal that Calvary has made possible. [END]

## God's People

(Continued from page 21)

paragraphs and read the fourth commandment again. It is as clear as God could make it: "The seventh day is the Sabbath of the Lord thy God." (K.J.V.) It couldn't be clearer. Certainly Jesus understood it perfectly, for it was His "custom" to attend the synagogue on this day. Luke 4:16, 31.

Even James A. Pike, for some years Episcopal Bishop of San Francisco, in his recent book, *A Time for Christian Candor*, is candid on this point. Dealing with the fourth commandment, he writes: "Since the earliest days of the Jewish-Christian community, most Christian churches have done nothing in particular about the Sabbath day unless a Holy Day happened to fall on a Saturday. The big event has been the celebration of the Holy Mysteries on the weekly feast of the Resurrection of Christ, namely, Sunday. The celebration of this day was not regarded as a substitute for the fulfillment of the Sabbath requirement in the commandments (as is indicated by the fact that the first Jewish Christians also observed the Sabbath). . . . In the Anglican Church this Commandment is read out solemnly once a month (when the rubric requiring it is observed), and the people respond, 'Lord, have mercy upon us, and incline our hearts to keep this law,' when, in fact, there is no intention whatsoever to keep this law (most of our churches having not so much as a service on that day)."—Page 40.

Just why Bishop Pike does not change his personal habits to harmonize with what he knows to be the truth he does not say, but at least his admission as to which day is the true Sabbath is helpful.

From this statement it is obvious that the Bible-loving Christian seeking God's people will be disappointed if he visits most churches on the seventh day, because he will find no services being held. No act of worship of any kind. Nobody there at all. In order to worship on the Bible Sabbath, God's Sabbath, he will have to look elsewhere for his spiritual home.

7. *God's people will worship in simplicity.* Nowhere in the New Testament is there the slightest suggestion that the first Christians used elaborate ritual in their services. Most significant is the record that upon Christ's death on Calvary the veil of the temple was "torn in two from top to bottom" (Matthew 27:51, N.E.B.), dramatically symbolizing the fact that the ancient services had served their purpose. Now that type had met antitype, further sacrifices would be meaningless. As we read in the book of Hebrews, "This Man . . . offered one sacrifice for sins forever." Chapter 10:12. No more were needed, or ever would be.

The celebration of the Lord's Supper was originally a very simple ceremony. In the early church it was like a family meal.

No vestments; no elaborate ceremony; no frequent bowing; no endless repetition of set phrases. Only a simple, friendly service in memory of a Loved One departed but coming back again someday.



Inevitably I thought of all this at the opening of Vatican II, when by the kindness of Catholic friends I sat for nearly four hours within a few feet of Pope Paul. The pomp and circumstance were awe-inspiring; the pageantry was magnificent; the blending of scarlet and gold a glorious "carrousel of color," to use the late Walt Disney's phrase. It was all thrilling beyond words. I wouldn't have missed it for anything. But it was as remote as the Pleiades from New Testament teaching. So far as I could see, there was nothing here that had the slightest link with apostolic Christianity.

Many Protestant churches are also introducing more and more ritual in an effort to recapture something they have lost and cannot recover. In this type of service the Bible-loving Christian does not feel at home. For the true simplicity of the gospel he must look elsewhere.

8. *God's people will heed His counsels on health.* This also is reasonable, for surely those who belong to God will gladly follow His good advice; and, as we noted in an earlier chapter, He has said much on the care and preservation of the body.

Through the apostle Paul He warned the members of the church at Corinth, "If anyone destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are." 1 Corinthians 3:17, R.S.V.

Because alcohol slowly but surely destroys the temple of God, His people will not touch it. They won't be occasional drinkers, or moderate drinkers, or problem drinkers, or any other kind of drinkers. They won't drink beer, or wine, or whiskey, or cocktails, or anything that has alcohol in it. They won't drink it for their own sakes and for the sake of others, knowing that, as God's people, they should set an example of sobriety, particularly to the rising generation.

Because tobacco is known to be a principal cause of lung cancer and heart disease, and therefore a destroyer of the temple of God, His people will not smoke it in any form, whether in cigarettes, cigars, or pipes. They won't smoke it for their own good, and for the good of others who may dislike, and be harmed by, its noxious fumes, and because, as God's people, they know they should set an example of self-control before the young.

Not long ago I stumbled by accident into a conference of ministers belonging to a certain Protestant denomination. Everyone present was smoking a huge cigar. The room was blue with smoke. I knew at once I was in the wrong place.

If you find yourself in a congregation where the members smoke and drink, you will know for sure that you are in the wrong place, that you haven't found God's people yet. You will have to keep looking.

9. *God's people will cherish the Christian hope.* The hope that Christ will return someday is based on many wonderful promises and prophecies in God's Word. It has been the hope of God's people in every generation from the earliest times till now. Patriarchs, prophets, and apostles all bore testimony to their confident belief that Christ will triumph at last over all evil and set up His kingdom of righteousness on the earth.

Jesus believed this Himself and made frequent reference to it. At the climax of His trial He said to the high priest: "Hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven." Matthew 26:64, R.S.V.

The apostle Paul mentioned this hope many times in his writings, assuring Titus that "our blessed hope" is "the appearing of the glory of our great God and Saviour Jesus Christ, who gave Himself for us to redeem us from all iniquity and to purify for Himself a people of His own who are zealous for good deeds." Titus 2:13, 14, R.S.V.

His use of the phrase "a people of His own" is significant. It is a clear reference to God's people. Evidently they will be a people who believe in and cherish the hope of Christ's return.

Hence if you should find yourself among people who make light of Christ's second advent, you may know you are not among God's people. And if you belong to a church where you never hear a sermon on the subject from one year's end to the next, you have good reason to suspect that it is not God's church and you had better start looking for a new spiritual home.

10. *God's people will have His outlook on the world.* What is that? A mission field. God's people will see in every living person a soul for whom Christ died. Consequently they will have a mission program wide as the globe, embracing people of every race, color, and country.

Ever in their minds will be their Lord's command: "Go forth to every part of the world, and proclaim the good news to the whole creation." Mark 16:15, N.E.B. Nor will they ever forget His thrilling prediction, "This gospel of the kingdom will be proclaimed throughout the earth as a testimony to all nations; and then the end will come." Matthew 24:14, N.E.B.

God's people will not confine their missionary activities to one locality, one country, or one continent. Like the angels of Revelation 14, they will fly with the "everlasting gospel" to every nation and people.

Their vision will be limitless, their compassion boundless. Their eyes will roam the earth for human need, and when they find it their hearts will follow, together with their money and service.

Should you find yourself in an organization which has little concern for promoting the cause of Christ in other lands, or in a church where mission offerings are so small they reveal an almost total lack of interest in God's plan of redemption, you had better look elsewhere. You are in the wrong place.

There are of course still other identifying marks of God's people which may help you in your search. You will find that they follow the New Testament mode of baptism—by immersion. You will discover that they have a "diversity of gifts" such as Paul mentions in 1 Corinthians 12:4-11—spiritual gifts for the help and blessing of the church. You will find that the members, by and large, are clean-living, law-abiding folk who pay their bills, honor their commitments, and share in all good causes—though don't expect perfection, for no one is perfect yet.

Maybe I have narrowed the field so much that you are beginning to get discouraged. I wouldn't be surprised if you are saying, "There are no people on earth like this. There couldn't be—not in a time like this."

If so, you are mistaken.

I have news for you. Good news. Such people *do* exist. They are here amid the world scene *now*—two million strong. And you can find them more easily than you think.

[END]



# YOUR BIBLE QUESTIONS ANSWERED

by CHARLES D. UTT

## BIBLE NAMES FOR STARS

How do you know that the stars mentioned in Job (Arcturus, Orion, et cetera) are the same as those that bear those names now? J. L. M.

The passages referred to in this question are Job 9:9 and 38:31, 32. "Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south." "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?"

We cannot be sure that the stars or constellations known by these names now were the ones meant by the Bible writers. This is not surprising in view of the long time that separates their age from ours.

The Hebrew word *kimah*, translated "Pleiades" in Job, is translated "seven stars" in Amos 5:8.

Arcturus (Hebrew, *'ayish*) is thought by some to refer to Ursa Major, "the Great Bear," rather than to the star Arcturus known to us.

There is more agreement on the part of Biblical scholars that Orion (Hebrew, *kesil*) is the constellation called by that name in Job. In Isaiah 13:10 the same Hebrew word is translated "constellation," and there is a reference to Orion in Amos 5:8.

Mazzaroth in Job 38:32 is a Hebrew word which is a noun in the plural form. Some commentators believe that it refers to the twelve signs of the zodiac.

An interesting point in this connection is the mention of "sweet influences" of Pleiades in Job 38:31. This verse in the Revised Standard Version is translated "chains of Pleiades." The Hebrew word may also be translated "bonds," which suggests the attractive force existing between the heavenly bodies, that is, gravitation.

Even if the translators were uncertain about the identity of the heavenly bodies mentioned in these texts, that fact does not detract from the truth that God is the Creator and the Sustainer of the heavenly bodies. "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isaiah 40:26.

## CHRIST IN CREATION

You say that Jesus Christ created the earth, but Genesis 1:1 reads, "In the beginning God created the heaven and the earth." Whom does the Bible speak of when it uses the word "God" and sometimes "Lord God," as in Genesis 2:7, 19; Exodus 20:1, 2, et cetera?

A. V.

The Old Testament does not reveal the fullness of the truth of Christ's

## INTERNATIONAL SERVICE

To meet the needs of the millions in the United States and Canada who speak languages other than English and prefer to read magazines in their own mother tongue, the publishers of the "Signs of the Times" issue similar journals in the following languages:

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association with God the Father in the creation. However, in the first chapter of Genesis, verse 26, we are introduced to the fact that there was more than one divine Being engaged in the creation of the world. The Hebrew word in this verse from which "God" is translated is *Elohim*, a noun in the plural form, but singular in meaning as applied to the Godhead. Consistent with this is the use of the plural pronouns "us" and "our." "And God (*Elohim*) said, Let Us make man in Our image, after Our likeness."

The New Testament more clearly reveals that Christ was co-Creator with the Father. Of Him, who in John 1:1-3 is called the Word, it is said, "All things were made by Him; and without Him was not anything made that was made." "For by Him [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him." Colossians 1:16. "God . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Hebrews 1:1, 2. See also Romans 11:36; Ephesians 3:9; Hebrews 2:10.

Of special force in this connection is the fourteenth verse of Revelation 3, which in the King James version reads as follows: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God."

"Amen" is a Hebrew word brought into English by way of the Greek and Latin versions of the Bible. It means to be firm, true, faithful, or established. When Christ calls Himself "the Amen, the faithful and true Witness," He is repeating for emphasis the idea of "amen."

"The beginning of the creation of God" is understood by some to mean that Christ is only a created being and hence not Himself the Creator. However, the Greek word *archē* (pronounced ar-kay) here translated "beginning" may also properly be translated "beginner," "origin," "author," or "first cause." Thus Christ is the Beginner, the Author, the Primary Source of all created things. These meanings are recognized by standard Greek lexicons: Liddell and Scott, *A Greek-English Lexicon*; Arndt and Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*; and Abbott-Smith, *A Manual Greek Lexicon of the New Testament*.

A number of modern English trans-



lations embody this meaning: "These are the words of the Amen, the faithful and true Witness, the origin of God's creation" (Moffatt); "The Amen, . . . the origin of God's creation" (Goodspeed); "the origin of all that God has created" (Today's English Version, American Bible Society); "the originating source of the creation of God" (Wuest); "the prime source of all God's creation" (New English Bible); "The source from which God's creation began" (Knox).

Thus we see that the truth that Christ was the co-Creator of the world, which is only introduced in Genesis, is more fully revealed in the New Testament.

## MATTHEW'S GOSPEL

I have read that Matthew wrote his Gospel in Hebrew, so naturally assumed it was later translated into Greek. Now I read that a certain church father, Papias, said, "Matthew composed the oracles (of the Lord) in Hebrew tongue and everyone interpreted them as best he could." Other writings are mentioned that had a possible connection with Matthew, such as the Ebionite "Gospel According to Hebrews," which some assume to have been a translation of the Greek Matthew. Who were the Ebionites?

Mrs. F. D. P.

The statement in Papias's writings (about A.D. 140) is known only through later writers, Origen, Eusebius, and others. It has occasioned a good deal of speculation and has left

in the minds of some an uncertainty as to the authenticity of the Gospel of Matthew as we know it. Some think Papias refers to an earlier gospel of Matthew written in Hebrew and later rewritten and expanded in Greek. Others think the *logia* (sayings or oracles) of the Lord referred to by Papias were merely a collection of Jesus' sayings, incorporated by Matthew when he wrote the Gospel; but it is impossible to identify these *logia* as the gospel of Matthew. Some critics have held that all four Gospels were originally written in Aramaic (the form of Hebrew current in the time of Christ) and later translated into Greek.

Undoubtedly Matthew knew Aramaic and was familiar with the Hebrew Scriptures. But reasons for believing that he wrote in Greek seem more weighty to us than any of the other theories put forth. The earliest known text of Matthew is in Greek, and no copies of a Hebrew or Aramaic Gospel are known to exist. The Greek text of Matthew does not have the characteristics of a translation. Matthew's Greek text as we have it is said by Greek scholars to be actually less Hebraistic in form of thought and expression than some of the other New Testament writings. Matthew's citations from the Old Testament are about equally divided between the Hebrew and the Greek Old Testament (the Septuagint). One would expect a Jewish writer writing in Aramaic and quoting from the Old Testament to use the Hebrew text consistently.

Mark is generally accepted as the first Gospel to be written and as a source used by Matthew in writing his Gospel. Parallel passages in Matthew reveal a similarity to the Greek of Mark which seems to rule out the possibility that Matthew was translating from an Aramaic original.

The Ebionites (literally, "the poor") were a sect of Judaizing Christians that existed from the second century to the fourth. They accepted Jesus as the Messiah but rejected His divinity. They held to the Mosaic law and of the New Testament writings accepted only Matthew. There is no evidence that an Ebionite Gospel had any influence on Matthew's Gospel.

We believe that none of the theories that cast doubt on the authenticity of Matthew's Gospel are worthy of serious consideration.

## ANSWERS TO "TEST YOUR 'WORD' POWER"

1. Isaiah, Micah (Isaiah 2:4; Micah 4:3; score one point for each correct name)
2. David (1 Samuel 17:15)
3. Abraham (Genesis 15:5)
4. Jesus (Matthew 2:15)
5. Solomon (Song of Solomon 2:15)
6. Paul (Implied in 2 Timothy 4:6)
7. Noah (Genesis, chapter 7)
8. Isaac (Genesis 24:10)

## SCORE

- 8 correct, excellent  
6 or 7 correct, good  
4 or 5 correct, fair  
0 to 3 correct, more Bible study needed

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# WHEN GOD SAYS, "COME!"



by Carolyn Stuyvesant

Some of the most beautiful things in all the world come small—and as surprises. This is the way our two madoquas came.

Beautiful little creatures they were, smaller than many a newborn kid. Brown bodies, deer-like features, somewhat auburn faces, a slit of a black streak on each cheek, and an unusual little tuft of black hair that stuck straight up between the ears made these cunning pets indeed.

There in the Ethiopian highlands we promised ourselves that we would not become emotionally attached to these bundles of fur. Yes, we would *not* become emotionally attached. They were only animals, one of which had cost us fifty cents, the other a dollar. Wandie, a student who fed and milked the cow, would also care for these creatures of the wild.

I am not sure how we thought we were going to raise these infants without loving them. To begin with, they were beautiful, with innocent eyes. They drank from a bottle just as my niece Karen did. Wandie would take Karen out with her bottle and hold her on his knee while he fed first one then the other of the animal babies with other bottles. For months this went on at least three times a day.

Both animals grew until at last they could jump the fence and run very fast. Often in the late afternoon the buck and Wandie would have a game of tag in which they would take turns chasing each other. It was obvious to all that Wandie had won the hearts of these lovely animals, for it was he and only he who could catch them. As time went on they moved farther into the woods on the compound, but Wandie would always find them and coax them home at night.

We really did not want them to become too tame; they must know how to care for themselves; but we did not want them to be too wild. We had to face it; we were emotionally involved. They were part of the family. We hoped they would never leave us.

Then one day it happened. The guard at the gate of the compound brought the word, "Your buck got through the barbed wire fence and ran up the hill."

Up the hill! There was a large community up that way in a larger grove of trees. How would we ever find the buck again?

But Wandie rose to the occasion. Out the gate he strode, across the road, and up the hill toward a thicket. The public school had just turned out for lunch, and a thousand youngsters poured into the area. "That creature is finished," I told myself. "If the youngsters find it, they will surely catch it. If they don't, it will never come because of fright. Besides, how would it ever find its way home if it got lost?"

Wandie walked as if he knew right where to go. At the edge of the thicket he stopped and called, "Nay! Nay! Nay! Nay!" ("Nay" means "come.") Many times he had called before, and always there had emerged that elegant-looking head. But never had the buck been in a situation like this before. Hundreds of children and adults waited in wonder. If only they would go away so that, if the animal were close, it would come without fear!

Then we caught sight of it. In a flash it emerged from the trees and shot down the hill past the houses, past the people—just clearing the trousers of an astonished policeman, past some donkeys, yes, and straight in the gate. It did not stop until it got to the backyard. There it waited for Wandie to catch up.

The schoolchildren had attempted to grab him, but that buck knew his master's voice. When his master said "Come," he came. It mattered not who was there. To have stopped to investigate might have meant his doom. There was nothing to do, if he desired safety, but to come.

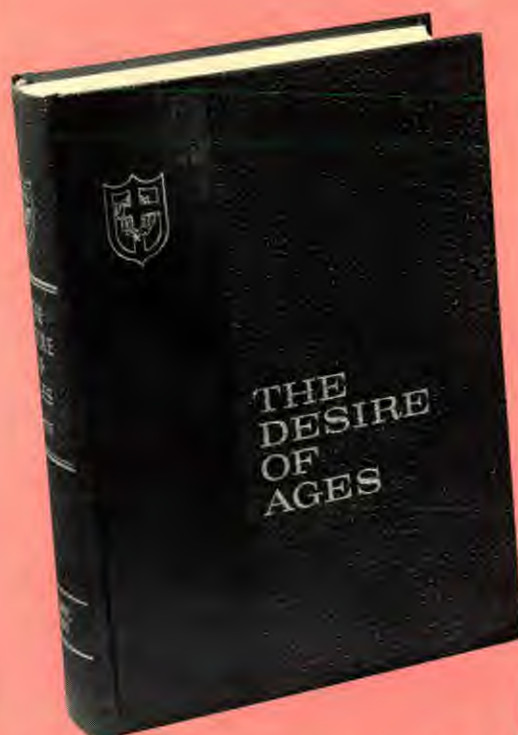
As I looked at that beautiful buck standing in the sunlight, he seemed to be saying, "I came to my master when he called me; I stopped for nothing on the way. Tell me why humans wait so long when their Master calls from heaven, 'Come!'"



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